

REMOVING BLIND SPOTS:
RAISING AWARENESS AND SYMPATHY FOR MEN'S AND WOMEN'S
LESSER-KNOWN HARDSHIPS

A THESIS-PROJECT
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BY
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To my dear and loving husband

Jack

with heartfelt gratitude

Bear one another's burdens, and so fulfill the law of Christ.

— Galatians 6:2

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PREFACE

A walk on Crane Beach in Ipswich, Massachusetts, on an April Sunday afternoon walked this Doctor of Ministry candidate into her thesis-project. A chance encounter with friends turned into a conversation about progress on our respective doctoral programs. The friend asked, “Have you read Warren Farrell?” No, I had not, but an hour later I listened to the link the friend sent. Farrell’s counter-cultural perspective—that in many unrecognized ways, men are disadvantaged and lack power—startled me, challenged me, and precipitated a paradigm shift. I began to notice and have sympathy for men doing hard, dangerous, dirty jobs that made life as I know it possible. My behavior changed, initially with my trash men—weekly greeting, thanking, and giving them snacks and cold drinks.

To balance this changed perspective on men I asked new questions about women: “What are some of the unseen challenges women face?” Are there important problems we as a culture, as a Christian community, are blind to with national headlines dominated by just a few gender issues such as harassment, underrepresentation, pay gaps, and toxic masculinity? I started seeing men and women through a new lens, one that focused on important but lesser-known hardships each sex faces—blind spots in the field of vision which hinder men’s and women’s mutual sympathy, kindness, and generosity.

For the interested reader who wants to get to the heart of this thesis-project, Chapter One introduces the rationale for addressing lesser-known, under-recognized hardships that American men and women face. Appendix A and Appendix B lay out

details and documentation of these hardships. Chapters Four, Five, and Appendices J through O deal with the project part of this thesis-project, a study using an evidence-based presentation on men's and women's hardships to raise awareness and sympathy. The footnotes with many live links to the sources of the research data may be of assistance to the reader interested in further information.

ACKNOWLEDGMENTS

If you see a turtle on a fencepost, you know it did not get there by itself. So, too, for this Doctor of Ministry candidate perched on the verge of graduation. I thank God—Father, Son, and Holy Spirit—for the privilege of studying, researching, writing, and, God willing, of contributing to the greater good of the Christian community. I gratefully acknowledge the following men and women for their help and encouragement: my husband, Jack (Dr. John Jefferson Davis), for his untiring support, steadfast encouragement, patient listening, insightful suggestions, and culinary sustenance; my Doctor of Ministry supervisor, Dr. Alice Palmer Mathews, for her invitation into the Doctor of Ministry journey, for her challenging critiques, and for her persistent exhortation (“ONWARD!”); my second reader, Dr. Sonja Dixon, for her meticulous support of our Doctor of Ministry cohort; Dr. Jonathan P. Gerber, for his invaluable statistical analysis; Dr. Karen and Paul Mason, for key conversations; Dr. Joanna Greenlee Kline for Hebrew help; my sister Sarah Edgell and her husband, Paul Brokering, for hosting pilot studies; Marci Anthony, for responsive listening on many walks; Ann Smith, for faithful support and engaged questions; the Wednesday Bible study for their prayers; our Doctor of Ministry cohort—the Fellowship of the King; the good people of Christ Church of Hamilton and Wenham; and many other friends and family, for encouragement, prayers, and interest in this research. I extend to each of you my deepest gratitude and heartfelt thanks.

ABSTRACT

The current American gender lens, both in the wider culture and in the Christian community, is disproportionately focused on the misconduct of men against women. This thesis-project focuses on blind spots in that gender lens, giving attention to under-recognized objective hardships faced by women and hardships faced by men. *Hardships* include sex-specific or sex-related physical, medical, educational, occupational, legal, or relational areas of life where men or women suffer disproportionately. The researcher presented objective, research-based data concerning lesser-known sex-specific problems to a mixed group of men and women. The presentation was effective in increasing men's and women's awareness of and sympathy for one another's hardships. The data presented can be useful in developing a broader and more inclusive awareness of the full range of gender-related issues encountered in the Christian community and in pastoral ministry.

CHAPTER ONE:
ADDRESSING MEN’S AND WOMEN’S BLIND SPOTS FOR ONE ANOTHER’S
LESSER-KNOWN HARDSHIPS

The Problem Defined

Introduction

“A woman earns 83 cents for every dollar a man earns.” “Women are underrepresented in STEM fields.” “Women are only five percent of Fortune 500 CEOs.” “Only 35 percent of Massachusetts college presidents are women.” “Only nine percent of Protestant senior pastors are women.” “Eighty-one percent of women have experienced sexual harassment.” “Believe women!” “What’s wrong with the Violence against Women Act?” “Conservative Christians battle over women in the pulpit.” “Southern Baptist sexual abuse spreads as leaders resist reforms.” “Allegations against megachurch pastor are credible.” “Problems with the Billy Graham rule in the #MeToo era.” “Supreme Court nominee rebuts sexual misconduct allegations.” “Priests abused over 1,000 children in Pennsylvania.” “Pope’s edict requires officials to report sex abuse allegations.” “Famous psychiatrist accused of preying on women patients.” “Mixed response meets Gillette’s toxic masculinity ad.” “Patriots owner accused of solicitation.” “Outrage meets Virginia abortion bill.” “Evangelicals head for showdown over women’s roles.”

The headlines change, but the problem of disproportionate attention to a few gender issues remains. The current American gender lens focuses on several legitimate concerns of women: sexual harassment and abuse, violence against women, unequal

earnings, and lesser representation in higher status fields. The lens typically spotlights offenses a man or men have committed. Their victims are usually women, but sometimes other men or boys. This lens, however, rarely detects ways men themselves are disadvantaged, suffer, or are victims themselves.

This thesis-project seeks to correct that distorted lens by focusing on blind spots that do not take in hardships that men and women experience which are outside the field of vision of most Americans, including Christian lay people and those in ministry. What sorts of hardships are lesser-known or invisible? Two examples from areas where women and men labor will illustrate. That women labor and give birth to children is self-evident, but the statistic that American women suffer the highest maternal mortality rate in the developed world is largely unknown, a distressing blind spot in the current gender lens. That many men labor in hazardous physical occupations is taken for granted, but the fact that men suffer 93 percent of the deaths in the workplace is rarely noted, another disturbing blind spot.

A few dominant topics continue to receive media attention, with headlines featuring men as perpetrators and women or children as victims.¹ That powerful lens for

¹ Media outlets repeatedly report on the sexual abuse some men perpetrate. In a single sample month, the following headlines appeared, exposing men's sexual misconduct, both in the culture and in the church:

1. Revelations of decades of Catholic priests sexually abusing boys and girls in Pennsylvania: "Catholic Priests Said to Have Covered for 300 Priests," *The Boston Globe*, August 14, 2018, 1.
2. "Aly Raisman, at Odds with USA Gymnastics, Isn't Backing Down," *The Boston Globe*, August 15, 2018. Raisman, speaking out about the sexual abuse of teenage girl gymnasts by team doctor Larry Nassar, who was convicted on numerous charges of sexual abuse after more than two hundred fifty women came forward. Raisman said, "I think I'll always be pushing for change. We live in a world where some people do not care about sexual abuse. It's not right."
3. Disgraced casino mogul Steve Wynn who had stepped down from his company in January after being accused of sexual misconduct, continued make news months later: "Court dismisses Wynn defamation case against AP," *The Boston Globe*, August 25, 2018, 1.
4. Mega-church pastor Bill Hybels was disgraced after allegations of inappropriate sexual advances to staff women. Laurie Goodstein, "He's a Superstar Pastor. She Worked for Him and Says He Groped Her Repeatedly," *The New York Times*, August 5, 2018, accessed August 28, 2018, <https://www.nytimes.com/2018/08/05/us/bill-hybels-willow-creek-pat-baranowski.html>.

viewing men and women shapes what topics media pick up on, which further shapes the way the general public continues to see men and women.² Men, however, face hardships where they are not the perpetrators; women face hardships where they are not the victims of men. Is it not appropriate for followers of Jesus Christ to acknowledge and sympathize with significant problems both men and women face? But to broaden the sympathy lens to include both men and women involves becoming aware of more of the lesser-known ways both men and women suffer.

Why should busy people in ministry care about addressing the blind spots they may have about lesser-known problems affecting men and women? This project assumes that effective pastoral ministry needs to be aware both of the current prominent issues and of the invisible problems men and women face. Increased awareness can help men and women to be more fruitful in their ministries, giving them eyes to see people more completely. Men can understand women better and women can understand men better. Men and women can understand their own sex better. But what would it take to increase understanding, eliminate blind spots, and broaden the sympathy lens?

This thesis-project proposes a way to promote understanding and sympathy in the Christian community by showing men and women objective data on lesser-known sex-

² These topics continue to be reported on because they are in the public mind and the media write what they think the public is interested in; but they are in the public mind because the media continually report on them. This circular phenomenon has been labeled the *availability heuristic*; it is a mental shortcut first identified by Daniel Kahneman and Amos Tversky in 1973. People make judgments about the probability of something based on how easy it is to think of examples. Kahneman writes, “For example, students of policy have noted that the availability heuristic helps explain why some issues are highly salient in the public’s mind while others are neglected. People tend to assess the relative importance of issues by the ease with which they are retrieved from memory—and this is largely determined by the extent of coverage in the media. Frequently mentioned topics populate the mind even as others slip away from awareness. In turn, what the media choose to report corresponds to their view of what is currently on the public’s mind.” Daniel Kahneman, *Thinking Fast and Slow* (New York: Farrar, Straus and Giroux, 2011), 8–9.

specific problems men and women face. The hypothesis explored here is that an evidence-based approach will raise men's and women's awareness of and sympathy for one another's hardships. Men and women can understand and sympathize with one another's common life troubles, great and small: loss of a cell phone, loss of a job, loss of a loved one; broken pipe, broken bone, or broken heart. Lesser-known, however, are problems men and women face which are not common life troubles—those exclusive to one sex, such as ovarian or prostate cancer, or those more common for one sex than for the other, such as Alzheimer's disease or suicide. The focus of this thesis-project is spotlighting lesser-known, even invisible problems that men and women face, to promote in the Christian community mutual understanding, sympathy, kindness, and generosity.

This thesis-project assumes the following:

1. The full range of hardships of both sexes should be treated with respect and sympathy.
2. Pastoral ministry and care, both by clergy and lay people, will be more effective when informed by an awareness of the full range of problems faced by the women and the men of the congregation or parish.³
3. Both men and women, clergy and lay, have blind spots—they lack awareness of and

³ The Stephen Ministry equips lay men and women of a congregation or parish to give one-to-one Christian caring to people who are hurting from any number of situations, including relationship troubles. Stephen ministers go through a 50-hour training course and participate in follow-up training and peer supervision, learning about many different challenges care receivers may be experiencing. See stephenministries.org for the history of the organization, founded in 1975, and how churches can receive this training.

sympathy for many hardships the other sex faces.⁴

This thesis-project proposes raising men's and women's awareness and sympathy for one another by addressing blind spots in the national gender lens, focusing on lesser-known sex-specific, objective hardships American men and women face.

Definitions:

What is Meant by *Lesser-Known, Sex-Specific,*
Objective Hardships of American Men and Women?

What is meant by *hardships*?

The term *hardships* is used here as shorthand for objective and measurable physical, medical, educational, occupational, legal, or relational disadvantages or difficulties many men and women face.⁵ The person experiencing the hardship may be very aware of the hardship (such as infertility), or may be unaware (such as different cancer rates for men and women). This study is limited to hardships of men and women in the United States and to statistics tracked by U.S. government agencies and other reputable evidence-based sources.

What are *lesser-known hardships*?

Lesser-known hardships are conditions facing men and women which are

⁴ *Sympathy, empathy, and compassion* have different denotations; for simplicity, *sympathy* is used in this thesis-project. It is beyond the scope of this paper to explore the nuances and implications of the separate terms. *The New Shorter Oxford English Dictionary* (1993) offers this useful definition of sympathy: "3b. The quality or state of being affected by the suffering or grief of another; a feeling or expression of compassion or condolence." For a scholarly treatment of the concept of bonding through empathy and reducing *otherness* see Karl F. Morrison, *I Am You: The Hermeneutics of Empathy in Western Literature, Theology, and Art* (Princeton, NJ: Princeton Legacy Library, 2014).

⁵ *Webster's Third New International Dictionary* (1968) defines *hardship* as "suffering, privation . . . a particular instance or type of suffering or privation; something that causes or entails suffering or privation . . ."

underrepresented or invisible in the wider gender debates. With a few important topics such as sexual harassment and abuse dominating attention, media and advocacy groups rarely highlight other gender topics. Blind spots include topics of life and death significance, such as American maternal mortality rates or male disease death rates. By looking at topics not usually given attention, this project proposes exposing these blind spots, highlighting men's difficult issues on an equal footing with women's issues.

What is meant by *objective*?

Many headline-making gender issues are impossible to measure objectively. Is a man's comment an admiring compliment or sexual harassment? Is his hand touching her shoulder reassuring or inappropriate? Is his behavior stoic bravery or *toxic masculinity*? This study avoids subjective categorizations which may involve criticizing men or women unfairly. The focus instead is on conditions (*hardships*) which are objectively measured and statistically documented such as women's Caesarean section rates or men's college enrollment rates. This project does not rank hardships, evaluating one person's problem as more weighty than another person's. Rankings, where given, are based on objective numerical counts, such as death rates, not on subjective evaluations.

What is meant by *sex-specific*?

Sex for the purpose of this study includes physiological characteristics generally present in the male/female binary, including reproductive structures, differences in hormones, chromosomes (XX or XY), body mass, hair, and other objective anatomical

features.⁶ *Gender*, however, includes socially learned characteristics of masculinity and femininity. This thesis-project considers sex differences; they are more objectively measured than gender differences. *Sex-specific* conditions are exclusive to one sex; *sex-related* conditions are more common in one sex than the other. Some conditions, such as heart disease, manifest in both sexes, but at significantly different rates.⁷

What about race and socioeconomic status?

Race and socioeconomic status can exacerbate sex-specific and sex-related hardships. Pregnancy, for example, can present physical challenges for all women, but a poor black obese woman with inadequate medical care faces statistically greater risks in her pregnancy than does an educated, upper middle-class, normal-weight Asian American woman. This project looks at adversities which cut across racial and socioeconomic lines. Some statistics are worse for minority men, for example; some are worse for white men. Observers have highlighted disturbing racial disparities in the United States, such as black/white criminal justice disparities, alleged “systemic racism.”⁸ The purpose of this thesis-project is to raise awareness of male/female disparities in the United States.⁹ The confounding disparities of race and socioeconomic status are acknowledged, but the

⁶ Beyond the scope of this thesis-project are individuals for whom these binary categories are not fully representative, such as intersex individuals who are born with bodily characteristics or conditions not clearly male or female. For a biblical/theological approach to intersex, see Megan K. DeFranza, *Sex Difference in Christian Theology: Male, Female, and Intersex in the Image of God* (Grand Rapids: Eerdmans, 2015).

⁷ Appendix A: Hardships Women Face and Appendix B: Hardships Men Face are essential parts of this thesis-project. Problems of women and men are addressed in more detail with supporting references.

⁸ See, for example, Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010). Alexander, a legal scholar, addresses the divisive racial consequences of the mass incarceration of minorities as the new racial caste system.

⁹ Male/female criminal justice disparities, for example, are reported on in Sonja Starr, “Estimating Gender Disparities in Federal Criminal Cases” (2012), *Law and Economics Working Papers*, Paper 57, 1, accessed September 19, 2017, http://repository.law.umich.edu/law_econ_current/57.

intersection of sex, race, and socioeconomic status are not the focus.

What about causes and solutions for these hardships?

It is beyond this project's scope to consider causes of various hardships about which others theorize such as how men and women are socialized, implications of brain research on male and female thinking, or theories on why men generally occupy the highest positions of status and achievement in cultures throughout history. Every topic covered here raises questions worthy of further investigation such as "Why is the white and Native American male suicide rate significantly higher than that of men in other racial groups or than suicide rates of women?" "Why are boys doing worse in school than girls?" The hope is that this project can contribute to pastoral care, whether by clergy or by lay people, through raising awareness and promoting sympathy for numerous sex-specific hardships men and women suffer whether or not the causes of those hardships are identified and understood.

Exposing Blind Spots:

The Restricted Gender Lens in American Culture

In their bestselling *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*, Nicholas Kristof and Sheryl WuDunn highlight unseen or under-recognized problems faced by women worldwide.¹⁰ Basing their title on the Chinese saying, "Women hold up half the sky," the authors make visible the invisible, exposing blind spots, telling stories and presenting statistics, showing that many women and girls in developing

¹⁰ Nicholas D. Kristof and Sheryl WuDunn, *Half the Sky: Turning Oppression into Opportunity for Women Worldwide* (New York: Vintage, 2009).

countries suffer oppression and injustice, exposed when this husband/wife team focused their lens on these problems.¹¹ The authors aim to help oppressed women by spotlighting people and organizations who are bringing about change. Their lens does not include the suffering of many men and boys worldwide but another book could. This thesis-project raises a parallel question about the United States: “What about both halves of the sky?” Even if Americans do not face the oppression experienced in the developing world, do American men and women face unseen, unacknowledged problems? Can the American lens be enlarged to bifocal vision, to see the suffering of men as well as of women?

But at this point in American history, promoting a more inclusive lens is as challenging as convincing people who think they have perfect vision that they need new glasses or even eye surgery. Men’s sexual misconduct dominates the visual field; the problems of men who are not perpetrators of such conduct are outside the view finder as are other problems of women.

What explains the current myopia? Sexual harassment captured headlines in October 2017 when media mogul Harvey Weinstein fell into disgrace following revelations of decades of alleged sexual harassment or abuse of the women in his orbit. Women responded with the hashtag #MeToo, which quickly grew to a powerful movement, calling out sexual misconduct by men in power, particularly in the workplace.

¹¹ Articles such as the following are representative of suffering and hardships women continue to experience worldwide: these two, both appearing in the Sunday *New York Times* on the same day, highlight the difficult circumstances of women in other countries. The first featured a developing country, Nepal, and the cultural expectation that women stay in “menstruation huts” during their periods: Bhadra Sharma and Kai Schultz, “Fire in Menstruation Hut Kills a Woman in Nepal,” *New York Times*, February 3, 2019, 8. The second featured a highly developed country where the demands on women are crushing, between work and home responsibilities, and husbands are culturally expected to stay late at work or socializing: Motoko Rich, “Japan Wants Women in the Office. Housework Gets in the Way,” *New York Times*, February 3, 2019, 1.

A tsunami of allegations against prominent men in the media, entertainment, academia, business, government, classical music, and sports swept away many men's reputations and careers as quickly as the rising tide sweeps the beach. The #MeToo movement summed up in a two-word hashtag this gender generalization: women suffer, men transgress. #MeToo has given the frame to the current gender lens: powerful men versus powerless women whose livelihoods are dependent on these men, and who fear losing all if they resist, speak up, or defend themselves.

Recent subsequent chapters in this narrative have included the chaos erupting in a Supreme Court nomination hearing over a decades-old allegation; ongoing revelations of priestly abuse by Catholic clergy; a billionaire Super Bowl-winning football team owner and others caught in a compromising situation; and even finger-pointing against a former vice president's hands-on approach to politics.

While this movement has had the positive effect of making it easier for women to oppose inappropriate behavior by men, relationships between men and women in the workplace and in the church have suffered negative consequences, with women losing out in the backlash. Some men have taken decisive steps to protect themselves from potential accusations, deciding not to mentor women, and avoiding business lunches and business travel. Concluding it is simply not worth the risk, they mentor men instead. They know they have too much to lose.¹²

Other provocative topics in focus in the national gender lens are *toxic masculinity*

¹² Gillian Tan and Katia Porzecanski, "Wall Street Rule for the #MeToo Era: Avoid Women at All Cost," Bloomberg, December 3, 2018, accessed January 25, 2019, <https://www.bloomberg.com/news/articles/2018-12-03/a-wall-street-rule-for-the-metoo-era-avoid-women-at-all-cost>.

and negative portrayals of masculinity in general. Definitions of masculinity are changing and many men find themselves confused.¹³ What does it mean to be a man? What do women want? Men wonder, “Am I automatically guilty and condemned just for having been born male?”—particularly so for white men.

Gender questions are anything but abstract; they are fought on a battlefield. The combatants come and go, but the battlefield is well defined. A recent skirmish over men and masculinity illustrates what are now recurring battle lines. In early January 2019 the American Psychological Association (APA) released guidelines for clinicians working with men and boys. The guidelines recognize that men face many problems at greater rates than women, such as suicide, heart disease, and loneliness. An essay on the APA website announcing the guidelines states that forty years of research show that “traditional masculinity—marked by stoicism, competitiveness, dominance and aggression—is, on the whole, harmful.”¹⁴ The guidelines drew immediate fire as well as support.¹⁵ Some men felt attacked, that masculinity was demonized, not recognized for its

¹³ Andrew Kimbrell wrote those words in 1995; a generation later the words are no less true: “As men are being buffeted by a whirlwind of painful new employment realities, gender-role reversals, family breakdowns, and demeaning public and media perceptions about maleness, they remain confused about the very nature of masculinity itself. The result is mass male vertigo—no one, it seems, knows what it means to be a ‘man’ today. Andrew Kimbrell, *The Masculine Mystique: The Politics of Masculinity* (New York: Ballantine Books, 1995), 295.

¹⁴ Stephanie Pappas, “APA Issues First-Ever Guidelines for Practice with Men and Boys,” American Psychological Association, January 2019, Vol 50, No. 1, accessed January 30, 2019, <https://www.apa.org/monitor/2019/01/ce-corner.aspx>.

¹⁵ Eric Metaxas is one who challenged the guidelines: “Instead of trying to make men more like women, or labeling typical male traits as ‘toxic,’ we should help boys harness characteristics such as aggression, ambition, and yes, even violence, into proper channels—such as working hard to support a family, racing into burning buildings to save children—or protecting their daughters from predators . . .” “Why Masculinity Is Good, Not Toxic,” CP Voices, September 4, 2018, accessed January 22, 2019, <https://www.christianpost.com/voice/why-masculinity-is-good-not-toxic.html>.

positive qualities.¹⁶

A week later the gender battlefield moved from academia into the marketplace. Many men faced the dilemma: Do I shave or buy a new watch? Capitalizing on the branding potential of the #MeToo movement and challenging toxic masculinity head-on, Gillette released a controversial ad/short video, “We Believe: the Best Men Can Be,” condemning boys’ bullying of other boys and men’s ogling of women. The voiceover called men to be “the best a man can be,” to set a good example for future generations.¹⁷ Applause and backlash were immediate and vociferous, more visible than the reaction to the APA guidelines—more men shave than read academic papers. Men did not object to setting a good example for boys, but many men felt stereotyped, demeaned, shamed—that the ad condemned traditional masculinity rather than celebrating its admirable qualities. How would this approach help razor sales? If a man shaves with a Gillette razor in the #MeToo era, does that mean he accepts the label *toxic masculinity* for his sex? Any nuances between the terms *toxic masculinity* and *masculinity* were lost in the crossfire. Twenty-nine million views, half a million comments, online discussions, and YouTube videos appeared almost overnight. Men swore off Gillette. Two days after the Gillette ad’s release, Ilan Srulovicz, CEO and founder of Egard Watch Company, responded with his own video, praising the good that men do and showing sympathy for men’s

¹⁶ See also the Institute for the Prevention and Treatment of Mascupathy: Revisioning Masculinity, Reinventing Men, whose purpose is as follows: “Men often behave badly. Some are grandiose and aggressive; many others are worthy and admirable, but often emotionally absent and relationally disappointing. Virtually all men struggle to some degree with mascupathy—a pathology of masculinity—which erodes balanced and healthy humanity. The Institute for the Prevention and Treatment of Mascupathy provides education to help boys avoid mascupathy, therapy for men to recover, and advocacy for a more egalitarian society.” February 23, 2019, <https://mascupathy.org/what-is-mascupathy/>.

¹⁷ “We Believe: The Best Men Can Be | Gillette (Short Film),” released January 13; accessed January 21, 2019, https://www.youtube.com/watch?time_continue=5&v=koPmuEyP3a0.

suffering.¹⁸ Srulovicz tweeted, “It’s time for society to start celebrating each other. Not tearing each other down.”¹⁹ Many men responded to a rare voice of appreciation and bought a new watch.

In a week, in a month, or in a year the battle will have moved on to a new front and the Gillette ad controversy will be forgotten. But conflict over sex and gender will continue. Is there a demilitarized zone anywhere for men and women to talk through and negotiate over conflicted gender issues, to encourage civility and respect toward one another? Arguably, the church is not significantly better than the culture in promoting understanding, sympathy, kindness, and generosity between men and women.

In response to the inappropriate sexual behavior of powerful men in positions of trust, some women have taken an extreme step: their rhetoric has moved from animosity toward male abusers to hatred of all men. All men are assumed to be potential abusers, guilty for having been born male.²⁰ Blaming, animosity, and negative stereotyping of men

¹⁸ “What is a man? A Response to Gillette,” released January 15, 2019, https://www.youtube.com/watch?v=x_HL0wiK4Zc. See also Ilan Srulovicz, “Meet the CEO Who Put His Company on the Line To Stand Up to Gillette’s ‘Toxic Masculinity’ Ad,” *The Western Journal*, January 18, 2019; accessed January 21, 2019, <https://www.westernjournal.com/ceo-risked-everything-stand-gillettes-ad/>, where Srulovicz writes, “Lift me up if you want to see a change in me, don’t tear me down. These are the messages companies need to be showing and celebrating if they really care about change. I really hope that the video I made gets to a point where it draws enough attention that larger companies start realizing there is a market in promoting positive messages for men.”

¹⁹ Tweet, 9:27 PM—January 16, 2019, <https://twitter.com/EgardWatchCo/status/1085770507860017152>.

²⁰ See, for example, this editorial and the extensive comments sections agreeing and disagreeing with Ms. Gay’s perspective: Roxane Gay, “Dear Men: It’s You, Too,” *New York Times*, October 19, 2017, accessed August 15, 2018, <https://www.nytimes.com/2017/10/19/opinion/metoo-sexual-harassment-men.html>. See also Suzanna Danuta Walters, “Why Can’t We Hate Men?” *The Washington Post*, June 8, 2018, accessed January 21, 2019, https://www.washingtonpost.com/opinions/Why-Cant-We-Hate-Men/2018/06/08/F1A3A8E0-6451-11E8-A69C-B944De66D9E7_Story.Html.

is not new, with roots in first-wave feminism,²¹ and pushing up poisonous new growth in the radical feminism of the late 1960s and early 1970s.²² This animus has continued, adding to the pile of resentment many women feel against many men, some of it justified, but much unjustified. Men as a class are stigmatized and generalized for enjoying patriarchal privilege and power,²³ for abusing and oppressing women.²⁴

Vocabulary can be weaponized on the gender battlefield. The term *toxic masculinity* evokes a strong reaction. Some question the unfairness of using the term

²¹ Elizabeth Cady Stanton, a key figure in helping to launch the women's rights movement at Seneca Falls, New York, in 1848, twenty years later gave a speech, "The Destructive Male," at the Women's Suffrage Convention in Washington, DC, launching her speech with negative generalizations about men: "The male element is a destructive force, stern, selfish, aggrandizing, loving war, violence, conquest, acquisition, breeding in the material and moral world alike discord, disorder, disease, and death. See what a record of blood and cruelty the pages of history reveal! . . . The male element has held high carnival thus far; it has fairly run riot from the beginning, overpowering the feminine element everywhere, crushing out all the diviner qualities in human nature, until we know but little of true manhood and womanhood, of the latter comparatively nothing, for it has scarce been recognized as a power until within the last century. Society is but the reflection of man himself, untempered by woman's thought; the hard iron rule we feel alike in the church, the state, and the home. No one need wonder at the disorganization, at the fragmentary condition of everything, when we remember that man, who represents but half a complete being, with but half an idea on every subject, has undertaken the absolute control of all sublunary matters." Elizabeth Cady Stanton, "The Destructive Male," The History Place: Great Speeches Collection. Accessed December 13, 2017. historyplace.com/speeches/stanton.htm.

²² Second-wave feminism beginning in the 1960s brought about many positive changes for women which have become uncontroversial and mainstream. Radical feminists such as Robin Morgan, however, took the movement to an angry, misanthropic extreme, and was explicit in her condemnation of men. "I feel that 'man-hating' is an honorable and viable political act, that the oppressed have a right to class-hatred against the class that is oppressing them." Robin Morgan, *Going Too Far: The Personal Chronicle of a Feminist* (New York: Random House, 1977).

²³ The neologisms *mansplaining*, *maninterrupted*, and *manspreading* have been added to the language, turning ordinary ineptness or rudeness (such as clarifying, interrupting, or taking up several seats on the subway) into offenses men commit against women. Gender essentialism generalizes to men's gender as a whole the annoying behavior of a few, and does not acknowledge parallel offenses of women, such as women's interrupting men or women's taking up too much room in the subway; the term *feminazis* similarly criticizes radical feminists.

²⁴ See, for example, Cheryl Strayed and Steve Almond, "How Do I Deal With My Anger Toward Men?" *New York Times*, March 13, 2018, accessed April 23, 2018, <https://www.nytimes.com/2018/03/13/style/how-do-i-deal-with-my-anger-toward-men.html>. Advice columnists Strayed and Almond answer this question posed by "Justifiably Angry Feminist" responding that the problem is not individual men but generalizing to all men: "It's with patriarchal thought and behavior, those monstrous forms of privilege by which men control women. The deeper question we need to reckon with is why boys and men are socialized to derive their self-worth from the denigration and domination of women. The symptoms of this mindset—discrimination, abusive behavior, rape—are infuriating."

toxic masculinity without a gender-parallel term *toxic femininity*. *Toxic femininity*, however, is not part of the cultural lexicon. Some suggest that femininity is *toxic* when women do not acknowledge their sexual power over men, when women dress in revealing ways and become offended when men respond the way their biology has made them respond.²⁵ Likewise *male privilege*—advantages available to men solely on the basis of their sex—does not have a ready-use gender-equivalent, *female privilege*—advantages women have on the basis of their sex.²⁶ Terms such as *male privilege* and *male hegemony* can blind people to areas where men are not privileged, such as significantly shorter lifespans or expecting them to put their lives in danger to protect women. This vocabulary does not promote kindness and gratitude between the sexes.

The bullying targeted in the Gillette ad features boys bullying boys, suggesting that bullying is a gendered issue, a symptom of toxic masculinity. But some have noted that research evidence suggests otherwise. In at least one large study, girls bully more than boys; and over the years, girls' bullying has increased, boys' bullying has decreased.²⁷ Would a gender-inclusive lens for looking at the bullying problem be more appropriate—and more likely to lower defenses and bring men and women together to

²⁵ “Why Don’t We Ever Hear about ‘Toxic Femininity’?” The Matt Walsh Show Ep. 177, accessed January 22, 2019, <https://www.youtube.com/watch?v=dXa1UrtLn-8&list=>.

²⁶ One such privilege in the current climate may be in the area of employment. There is pressure in many areas of society to hire based on race and gender rather than putting competence first. Hiring in STEM fields (science, technology, engineering, math) may be one of many areas of female privilege in hiring today. See “Underrepresentation” in Appendix A: Hardships Women Face, summarizing a study by Williams and Ceci: “Our findings, supported by real-world academic hiring data, suggest advantages for women launching academic science careers.”

²⁷ A study using data from the National Youth Risk Behavior Survey concluded, “Results showed the prevalence of school bullying increased significantly among females from 2009 (21.2%) to 2015 (24.8%) . . . and decreased significantly among males from 2009 (18.7%) to 2015 (15.8%).” N.M.H. Pontes et al., “Trends in Bullying Victimization by Gender among U.S. High School Students,” *Research in Nursing and Health*. 2018 Jun;41(3):243-251, accessed January 22, 2019, PMID: 29485213.

address bullying wherever it exists?

Most sexual harassment stories in the #MeToo era have been about women's being harassed and abused: women are the victims, men are the perpetrators. But stories of men's being abused, both by men and by women, have emerged as well. Abused men ask whether the #MeToo movement is also for them; can their suffering be seen? Some men have come forward with their own hashtag—#MenToo—drawing attention to the problem of men who are sexual assault victims.²⁸ Will their experiences as disempowered victims be noticed, or, some men wonder, are they defined as empowered potential perpetrators simply by virtue of being males?²⁹ Here again, would a gender-inclusive approach to the problem be more appropriate and helpful, particularly in the Christian community?

Sexual harassment may be the gender issue dominating the cultural lens for a few months or for a few years, but abortion overshadows all, and has from the early days of the second-wave feminist movement in the 1960s. Battle lines are sharply drawn between individuals, organizations, and political parties advocating for the right to life of the unborn child and others advocating for women's access to abortion, even up to the point

²⁸ Male athletes have brought forth allegations against team doctor Richard Strauss, now deceased (suicide). Nicole Rojas, "Who is Richard Strauss? Ohio State Has at Least 100 Accounts of Sexual Abuse by Former Doctor," *Newsweek*, July 20, 2018, accessed August 22, 2018, <https://www.newsweek.com/who-richard-strauss-ohio-state-has-least-100-accounts-sexual-abuse-former-1035269>. Organist and organ professor James David Christie was terminated from employment following allegations of decades of sexual misconduct with male students. "Organist Accused of Sex Abuse: Colleges Cut Ties with Christie after Several Former Holy Cross Students Come Forward," *The Boston Globe*, August 24, 2018, 1. See also "Some male sexual assault victims feel left behind by #MeToo," NBC News, accessed January 22, 2019, <https://www.nbcnews.com/news/us-news/some-male-sexual-assault-victims-feel-left-behind-metoo-n867386>.

²⁹ This point of view is poignantly articulated by Collin Beavan, a sexual abuse survivor, in "What Happens When Men Say #MeToo, Too? As a Self-Identified Feminist Man Who Has Survived Abuse, I Wonder How and if I Should Participate in the Conversation," *Yes Magazine*, accessed August 24, 2018, <https://www.yesmagazine.org/peace-justice/what-happens-when-men-say-metoo-too-20171031>.

of childbirth.³⁰ How many people's rights should be considered in abortion? Whether the conflict is a campaign for a state political office unrelated to abortion policy³¹ or a Supreme Court justice's confirmation battle,³² abortion looms large on the political scene and has for decades.³³

Other issues in focus in the national gender lens are LGBTI rights, including legal battles over bathrooms and pronouns; the earnings gap between men and women; and women's underrepresentation in various fields and leadership positions.³⁴ Often the latter two issues—the earnings gap and underrepresentation—are framed as ways men discriminate against or exclude women. As will be demonstrated below, such an analysis is an oversimplification of the issues; nevertheless the default gender lens repeatedly positions men as the transgressors, women as the victims. A more nuanced lens takes into

³⁰ Pew identifies sharp divides on abortion by religious affiliation, party and ideological identification, gender, age, race and ethnicity, and levels of education. "Public Opinion on Abortion," Pew Research Center, July 7, 2017, accessed December 15, 2017, <http://www.pewforum.org/fact-sheet/public-opinion-on-abortion/>.

³¹ "Abortion Prominent in Massachusetts Secretary of State Debate," New Boston Post, August 15, 2018, accessed August 17, 2018, <http://newbostonpost.com/2018/08/15/abortion-prominent-in-massachusetts-secretary-of-state-debate/>. The secretary of state oversees elections, the census, and the state archives, but the unsuccessful challenger to Bill Galvin, the incumbent, tried to make the contest about abortion.

³² "In Major Abortion Ruling, Kavanaugh Offers Clues of How He Might Handle Divisive Issue on the Supreme Court," *The Washington Post*, July 11, 2018, accessed August 17, 2018, <https://wapo.st/2OIbq9m>.

³³ See Marjorie J. Spruill, *Divided We Stand: The Battle over Women's Rights and Family Values That Polarized American Politics* (New York: Bloomsbury, 2017) who persuasively traces today's political polarization to the conflicts surrounding the 1977 National Women's Conference in Houston, with abortion playing a key role in motivating women on both sides. The conference developed a twenty-six point women's rights agenda, including passing ERA (Equal Rights Amendment), federal funding of abortion, civil rights for lesbians; they presented it to President Carter and the agenda went nowhere. Spruill sees the ongoing legacy of this conference in a woman-led, organized, coalesced pro-family, anti-feminism coalition that shapes today's political parties and gender politics, again with abortion playing a key role in the political parties' agendas.

³⁴ This article questions why *only* thirty-five percent of the eighty private colleges and universities in Massachusetts have women presidents. Michael Levenson, "Where Are All the Female College Presidents?" *The Boston Globe*, April 10, 2017, 1. For an analysis of women's underrepresentation in STEM fields, see David Beede et al., "Women in STEM: A Gender Gap to Innovation." U.S. Department of Commerce Economics and Statistics Administration, accessed September 16, 2017, <https://files.eric.ed.gov/fulltext/ED523766.pdf>.

account choices men and women make that lead to different outcomes, such as majoring in computer science vs. French literature. If the discrimination picture is largely accurate—if men as a class consistently treat women as a class badly—it is irresponsible of this thesis-project to encourage women to grow in understanding and sympathy for the class of people who oppress them. So it is important to look at these issues through a more carefully calibrated glass.

Exposing Blind Spots:

The Restricted Gender Lens in the American Church

As in the wider culture, Protestant and Catholic churches have been hit with recent and ongoing sexual scandals. The end is nowhere in sight. In theologically more conservative Protestant communities, where sexual standards for leaders presumably are higher than in Hollywood, women continue to come forward with allegations, eventuating in leaders' downfalls.³⁵ Neither those supportive of women in church leadership nor those opposed have been spared recent controversy or scandal involving prominent Protestant leaders. This is an equal opportunity scandal.³⁶

³⁵ See a three-part summary exposé of sexual abuse perpetrators, almost all men, in the Southern Baptist denomination: Robert Downen, Lise Olsen, and John Tedesco, "Abuse of Faith: 20 Years, 700 Victims: Southern Baptist Sexual Abuse Spreads as Leaders Resist Reforms," *Houston Chronicle*, February 10, 2019, accessed February 12, 2019, <https://www.houstonchronicle.com/news/investigations/article/Southern-Baptist-sexual-abuse-spreads-as-leaders-13588038.php>.

³⁶ A few terminations have included Paige Patterson, fired from the presidency of Southwestern Baptist Theological Seminary in May 2018, after reports he mishandled allegations of a student rape and made comments demeaning to women. Bill Hybels resigned as pastor of Willow Creek Community Church in April 2018. He was accused of inappropriate comments and sexual behavior toward women staff and church members, allegations which he denied. Bill Gothard, former head of the Institute of Basic Life Principles, was accused of sexual harassment, molestation, and assault, charges he denied. See Joshua Pease, "The Sin of Silence: The epidemic of denial about sexual abuse in the evangelical church," *The Washington Post*, May 31, 2018, accessed January 30, 2019, <https://www.washingtonpost.com/news/posteverything/wp/2018/05/31/feature/the-epidemic-of-denial-about-sexual-abuse-in-the-evangelical-church/>.

Response to women's allegations and the fall of church leaders has gone in two directions. On the one hand, for male leaders in the church, the *Billy Graham Rule*³⁷ has been brought forward as a way for men to protect themselves, similar to the way men in business and tech have taken to protecting themselves against potential accusations.³⁸ On the other hand, this rule has been criticized for placing significant restrictions on women in ministry and limiting mentoring situations.³⁹

Revelations of decades of sexual abuse by priests continues to roil the Roman Catholic Church in round after round of devastating scandal. In 2018 particularly heinous revelations emerged alleging that for decades, priests in Pennsylvania had abused those under their care, particularly boys, and that cover-up by hierarchy had happened at the highest levels.⁴⁰ Whether Catholic or Protestant, and whether the victims are women, men, boys, or girls, the abuse perpetrators are almost always men. The ongoing compelling gender narrative, whether in the culture or in the church, is that men in

³⁷ To protect himself and his ministry from scandal, evangelist Billy Graham practiced a policy of never being alone with a woman not his wife. Vice President Mike Pence adopted the practice of never eating alone with a woman not his wife or attending events featuring alcohol without her at his side, now the "Mike Pence rule" for shorthand.

³⁸ Southern Baptist Theological Seminary President Danny Aikin tweeted in response to the Hybels scandal, "A valuable lesson we all can learn from this tragic situation: follow the @BillyGraham rule. If you are married, never be alone with someone of the opposite sex who is not your spouse. Never!" @DannyAkin. Quoted in Tish Harrison Warren, "It's Not Billy Graham Rule or Bust," *Christianity Today*, April 27, 2018, accessed August 23, 2018, <https://www.christianitytoday.com/ct/2018/april-web-only/its-not-billy-graham-rule-or-bust.html>.

³⁹ A writer on the Christians for Biblical Equality website wonders, "Is there a healthy balance somewhere between the Billy Graham rule and nothing at all?" since, from her point of view, the Billy Graham rule makes the inclusion of women in church leadership impossible. Tina Osterhouse, "If Not a Billy Graham Rule, then What?" CBE International, May 17, 2018, accessed August 23, 2018, <https://www.cbeinternational.org/blogs/if-not-billy-graham-rule-then-what>.

⁴⁰ Michelle Boorstein and Gary Gately, "Church Covered Up Sex Abuse, Jury Says: 300 Catholic Priests in Pa. Accused of Victimizing at Least 1,000 Children over Decades," *The Boston Globe*, August 15, 2018, 1. Jason Horowitz, "Archbishop: Pope Knew of DC Cardinal's Offenses," *The Boston Globe*, August 26, 2018, 1.

positions of power or spiritual trust victimize the less powerful. Justice—and kindness—however, demand that perpetrators be exposed and punished without condemning the whole class—men—of which they are a part.

Another issue under the gender lens in many quarters of the conservative Protestant community—in seminaries, Christian colleges, publishing houses, and on the internet—is the topic of women in leadership in the church, particularly women as pastors. Sharp disagreement exists between two major camps in this conflict in the conservative Christian evangelical subculture,⁴¹ self-designated as *egalitarian* and *complementarian*.⁴² Two organizations, both sharing a high regard for biblical authority, Christians for Biblical Equality and the Council for Biblical Manhood and Womanhood, address these issues, advocating their respective biblical interpretations through their websites, conferences, and scholarly and popular-level publications.⁴³

In response to the priestly sexual scandals, some in Roman Catholic circles are

⁴¹ *Evangelical*: While the term *evangelical* is currently a somewhat conflicted one because of more recent political associations with which the term has been branded, historian David Bebbington provides the following summary of evangelical religious distinctives to help clarify what has historically been meant by this term:

- “Conversionism: the belief that lives need to be transformed through a ‘born-again’ experience and a life long process of following Jesus;
- Activism: the expression and demonstration of the gospel in missionary and social reform efforts;
- Biblicism: a high regard for and obedience to the Bible as the ultimate authority;
- Crucicentrism: a stress on the sacrifice of Jesus Christ on the cross as making possible the redemption of humanity.” Source: “What is an Evangelical?” National Association of Evangelicals. Accessed January 8, 2018. <https://www.nae.net/what-is-an-evangelical/>.

⁴² *Egalitarian*: This term is used to refer to Christians holding the theological position, based on their interpretation of the Bible, that women, as well as men, may use their spiritual gifts in service in the church in leading and teaching both men and women, if they are otherwise qualified. One’s sex—male or female—is not a limitation on positions of service and responsibility in the church, the family, or the wider society.

Complementarian: This term refers to Christians holding the theological position, based on their interpretation of the Bible, that while men and women are created equal in their being, they are created to complement one another in different roles in church leadership, marriage, family, and society.

⁴³ The reader is referred to Christians for Biblical Equality for egalitarian resources (<https://www.cbeinternational.org>) and to the Council for Biblical Manhood and Womanhood for complementarian resources (<https://cbmw.org>).

more publicly questioning the church's practice of male priestly celibacy.⁴⁴ Some advocate changing Roman Catholic church practice to allow priests to be married, or to have women deacons, or even women priests.

Domestic violence against women is another important gender concern addressed by the various camps in the women-in-ministry debate. While it is commendable that conservative Christians, as well as the wider culture, are addressing the serious problem of domestic violence, the various sides do not disagree as to what causes it. Complementarians claim that their position, sometimes self-styled as *soft patriarchy*, is less likely to lead to the abuse of women than an egalitarian marriage relationship.⁴⁵ Egalitarians assert that husband and wife equality is less likely to lead to the abuse of women than will a more hierarchical male/female relationship.⁴⁶ Both sides are persuaded that the other side's biblical interpretation fosters the abuse of women and that their own

⁴⁴ Thomas Reese, S.J., "Priests, Celibacy and Sex," Religious News Service, July 16, 2018, accessed August 29, 2018, <https://religionnews.com/2018/07/16/priests-celibacy-and-sex/>.

⁴⁵ Steven R. Tracy, "Patriarchy and Domestic Violence: Challenging Common Misconceptions," *JETS* 50/3 (September 2007) 573–94, accessed August 27, 2017, https://www.etsjets.org/files/JETS-PDFs/50/50-3/JETS_50-3_573-594_Tracy.pdf.

⁴⁶ A number of women promoting equality for women in the church have a second, equal passion. These women have written in two areas: 1) equality of women in the church and 2) the abuse of women—physical, emotional, psychological, spiritual—by men. They suggest that a non-egalitarian view of men and women may lead to the abuse of women. Catherine Clark Kroeger founded two organizations focused on women: 1) Christians for Biblical Equality, and 2) Peace and Safety in the Christian Home (PASCH). She published multiple books on both of these topics: equality for women in ministry—(with Richard Clark Kroeger) *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* (Grand Rapids: Baker Book House, 1992); and women suffering domestic abuse (with Nancy Nason-Clark) *Refuge From Abuse: Hope and Healing for the Abused Christian Woman* (Downers Grove, IL: InterVarsity Press, 2004). Similarly Ruth Tucker writes on these two topics: (with Walter Liefeld) *Daughters of the Church: Women and Ministry from New Testament Times to the Present* (Grand Rapids: Zondervan, 1987) and *Black and White Bible, Black and Blue Wife: My Story of Finding Hope after Domestic Abuse* (Grand Rapids, MI: Zondervan, 2016). Carolyn Custis James, responding appreciatively to Kristof and WuDunn's *Half the Sky*, weaves these two themes in her writings: empathy for women suffering from "unspeakable brutality, oppression, exploitation, and powerlessness" in her *Half the Church: Recapturing God's Global Vision for Women* (Grand Rapids: Zondervan, 2010) and advocacy for women's using their spiritual gifts fully in the church. James develops that theme in her writings, looking at strong women in the Bible, such as *Lost Women of the Bible: Finding Strength and Significance Through Their Stories* (Grand Rapids, MI: Zondervan, 2008).

position protects against it.⁴⁷ Voices for both the complementarian position⁴⁸ and the egalitarian position⁴⁹ also speak and write against the sexual abuse of women and girls.

Both the general culture and the church are spotlighting the serious problem of the abuse of women. There are educational campaigns, media awareness, and the establishment of shelters and programs for women escaping abuse. The U.S. government has responded, with extensive resources to help women in abusive situations.⁵⁰ Seminaries and denominations address this issue.⁵¹ Ministries have likewise arisen within the Christian community to help women suffering violence at the hands of husbands or partners.⁵² Some churches get information to women in abusive relationships through

⁴⁷ While both organizations, Christians for Biblical Equality and Christians for Biblical Manhood and Womanhood, are opposed to the physical, sexual, and verbal abuse of women, they have so far not agreed on a joint statement to that effect though some effort was made in the mid-1990s.

⁴⁸ Both sides in the women-in-ministry debate addressed the sexual abuse of women at the annual meeting of the Evangelical Theological Society in Denver, November 2018, and were not at odds on this issue. Steven Tracy, on the complementarian side, presented the paper, “#MeToo and Evangelicalism: Shattering Myths about Sexual Abuse and Power.” He concludes: “The #MeToo movement has had a dramatic impact on our society and on the church. It has shown us that sexual assault/harassment of women is very prevalent and damaging. It has also shown that power discrepancies fuel sexual assault/harassment. The evangelical church must learn from its mistakes, self-correct, and become a place of safety for women. To do any less is to forfeit our divine mission.” <https://mendingthesoul.org/resources/general/metoo-and-evangelicalism-shattering-myths-about-sexual-abuse-and-power/>.

⁴⁹ On the egalitarian side, Mimi Haddad, president of Christians for Biblical Equality (CBE) addressed “A Thorn by Any Other Name: Dominance and Its Role in Abuse.” CBE distributed a book, *Eyes to See and Ears to Hear Women: Sexual Assault as a Crisis of Evangelical Theology*. Rachael Denhollander, JD, who helped bring gymnastics team abusive doctor Larry Nassar to justice, spoke on behalf of her and her husband, Jacob, a PhD student at Southern Baptist Theological Seminary, reading the paper, “Justice: The Foundation of a Christian Approach to Abuse,” addressing justice and forgiveness in theological perspective.

⁵⁰ The Office on Women’s Health, part of the U.S. Department of Health and Human Services, sponsors the website <https://www.womenshealth.gov>, with multiple online resources and extensive information dealing with multiple types of abuse against women.

⁵¹ The Episcopal Church, for example, has multiple resources on its website, including safe church policies and acknowledgment that men as well as women experience abuse. Melody Woerman, “Bishops Lament and Confess the Church’s Role in Sexual Harassment, Exploitation and Abuse,” The Episcopal Church, July 5, 2018, accessed August 24, 2018, <https://www.episcopalchurch.org/library/article/bishops-lament-and-confess-churchs-role-sexual-harassment-exploitation-and-abuse>.

⁵² One such example is Acton, Massachusetts, based Hagar’s Sisters, whose goal is “ending the cycle of domestic abuse through the transforming power of God” (<http://www.hagarssisters.org>).

small cards placed inside ladies room stalls directing them to a help line.

While the numerous efforts to help women in distressing circumstances are commendable, the blind spot, both in the wider culture and in the Christian community, is that this lens takes in only half the country, half the church, half the sky. This lens is focused on violence against women perpetrated by men. The statistical reality is that men (and boys), too, suffer domestic violence, sexual abuse, and other types of violence; men, too, can be seriously injured.⁵³ This reality is hard for many to believe because it goes against everything they have been taught about the problem. Therefore the problem of women's violence against men remains hidden.

Language, however, can instruct and shape perception. Gender-inclusive language has changed job titles from *mailman* to *mail carrier*. Gender-inclusive terminology can frame and shape the domestic violence problem in a way that includes the sufferer, whether man or woman, whether in a heterosexual or same-sex relationship. Calling the problem *intimate partner violence* rather than *violence against women* signals to the culture and to the church that men as well as women are potential victims of violence. Both male and female sufferers are worthy of support, not scorn or censure. When a woman is caught on camera in a one-directional physical attack on a man in an elevator, the incident becomes fodder for late-night comedy.⁵⁴ Rape of men is another distressing comedy trope, not appropriate for inclusion here even as a footnote. If the tables were

⁵³ See "Intimate Partner Violence," in Appendix B: Hardships Men Face, and Appendix P: Men as Victims of Domestic Abuse.

⁵⁴ A 2014 elevator incident went viral showing Solange Knowles wildly hitting and kicking her sister Beyoncé's husband, JayZ, who, video footage reveal, did not initiate or fight back. Solange became an internet meme and the incident became material for a Saturday Night Live sketch, a response not likely to happen if a man were recorded beating a woman. Such reactions make light of male victims of domestic violence and make it less likely a man would report it.

reversed—mocking the physical abuse or rape of women—public response would be outrage.⁵⁵

Advocacy groups represent the most prominent gender issues. Advocates defending a traditional position of male/female relationships have that as their focus.⁵⁶ Advocates promoting women in church leadership, likewise, focus on that cause.⁵⁷ Arguably, however, Christian organizations which address physical abuse might better serve the Christian community by addressing abuse in gender-inclusive terms on matters where both men and women can be victims, showing God's care for both. Arguably Christian groups should advocate on behalf of issues and inequalities that affect, hurt, and limit men as well as women. Shining only a gynocentric lens on difficult issues may help women but may effectively leave men and other issues affecting women in the blind spot of both clergy and lay people.

What might this invisibility look like in practice? Consider a woman in a local church for whom the women-in-ministry question is settled in her church in a way

⁵⁵ Just such a situation was the case in a staged abuse scene between a man and a woman in a public park. As the woman was attacking the man, people walked by or cheered on the woman; when the actors reversed roles and the man attacked the woman, bystanders called the police. Clem Taylor, "Turning the Tables: What Would You Do if You Saw Abuse, but the Gender Roles Were Reversed?" <https://abcnews.go.com/Primetime/story?id=2741047&page=1>. The staged incident can be see here: https://www.youtube.com/watch?v=GccCWo_eZdw.

⁵⁶ The Council for Biblical Manhood and Womanhood's founding document, the lengthy Danvers Statement (1987) includes ten rationales and ten affirmations on interpretations of biblical roles of men and women (<https://cbmw.org/about/danvers-statement>).

⁵⁷ Christians for Biblical Equality, for example, "exists to promote biblical justice and community by educating Christians that the Bible calls women and men to share authority equally in service and leadership in the home, church, and world." CBE website, accessed July 23, 2018, (<https://www.cbeinternational.org/content/cbes-mission>). CBE also addresses the abuse of women by men, stating, "In the U.S. and around the world, 1 in 3 women are victims of physical abuse by an intimate partner, and studies show abuse is as common in the church as in society. CBE is working with church leaders to prevent abuse and create communities where women and men flourish as equals." CBE website, <https://www.cbeinternational.org/content/about-cbe>, accessed July 23, 2018. The website does not cite parallel government statistics on men as victims of physical abuse by an intimate partner, suggesting by this silence that physical abuse is a uni-directional gendered issue.

satisfactory to her and who is not experiencing harassment or abuse. The dominant gender conversations in the culture and in the church may hold little interest for her. She may, however, be facing invisible hardships specific to women—long-term infertility, repeat miscarriages, or a very difficult childbirth. Is her suffering important to pastoral staff or to a trained lay woman? Consider a man who may himself be struggling with infertility—his wife is unable to conceive because he has been diagnosed with low sperm count. He feels inadequate, a failure as a man. Can the pastor or a trained layman care about his hardship even as the woman in this situation would hope to find kindness and support?

Training for ministry may in part explain why lesser-known hardships of women and men are not being addressed in Christian circles. The seminary curriculum does not have a place for considering lesser-known gender-related issues. As many have observed, for most of church history men have occupied the positions of highest visibility; women's roles have often been more circumscribed or less noticed. The spotlight has shifted, now giving increased focus in publications and coursework to women: women in Scripture,⁵⁸ women in church history and missions,⁵⁹ preaching by and to women,⁶⁰ and ministering to women in pain.⁶¹ There are increasing numbers of women students and professors in

⁵⁸ The resources are extensive. See, for example, Mathews, *Gender Roles*; Aida Besancon Spencer, *Beyond the Curse: Women Called to Ministry* (Nashville: Thomas Nelson, 1985); Ben Witherington III, *Women in the Ministry of Jesus* (Cambridge: Cambridge University Press, 1984).

⁵⁹ See, for example, Dana Robert, *American Women in Mission: A Social History of Their Thought and Practice* (Macon: Mercer University Press, 1997); and Tucker and Liefeld, *Daughters of the Church*.

⁶⁰ See Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids: Baker Academic, 2003) for insights into some of the ways women and men are different and how those differences play out in what kinds of preaching are effective.

⁶¹ Gordon-Conwell Seminary, for example, offers the course *Ministering to Women in Pain*.

seminaries. Perhaps other concerns of women are worthy of notice somewhere in the seminary curriculum or in lunchtime forums. Likewise, perhaps those going into ministry could be exposed to lesser-known problems of men—the sorts of hardships future pastors will see among male church members but currently are invisible, having no place in the curriculum or in the wider Christian or cultural conversation.

Can an altered lens remove blind spots and increase understanding, sympathy, and kindness between women and men? Can the church be a model to American culture of men and women being sympathetic to one another's hardships and grateful for one another's contributions? Can men and women grow in their mutual understanding of ways it is hard being a man, hard being a woman?

In summary, this thesis-project therefore asks whether men in the American Christian context are unaware of some significant problems, or hardships, that many women face, and women are unaware of some significant problems, or hardships, that many men face. Can men and women across the American Christian landscape acknowledge important lesser-known hardships of men and of women without blaming, shaming, or name-calling? The hope is that in a polarized culture and political climate, evidence-based hardships can be considered objectively and sympathetically, and such increased awareness can promote kindness in the culture and in the church.

What are the Blind Spots?

Opening Eyes to Lesser-Known Hardships Women and Men Face

Hardships American men and women face have changed considerably over the years. Astounding advances in modern medical science have brought about cures for many diseases and the amelioration of conditions that historically have afflicted, maimed, or killed men, women, and children. Smallpox, for example, which took the lives of hundreds of millions of people worldwide in the twentieth century alone, was declared eradicated from the earth in 1980.⁶² By many counts, this is a very good time to be alive.⁶³

While this positive historical perspective should be kept in mind, many American men, women, and children suffer from diseases, conditions, and non-physical adversities, even in the highly developed United States. Two types of hardships will be considered below: sex-specific diseases and conditions which affect women or men exclusively, and sex-related conditions which affect women or men disproportionately. Women will be considered first, then men. Categories of hardships are introduced briefly in Chapter One. These categories are elaborated on in greater detail with supporting references in Appendix A: Hardships Women Face and Appendix B: Hardships Men Face. Many more hardships could be added but enough are included to provide food for thought.

⁶² “Smallpox,” World Health Organization, accessed April 23, 2018, <http://www.who.int/csr/disease/smallpox/en/>.

⁶³ See Steven Pinker, *Enlightenment Now: The Case for Reason, Science, Humanism, and Progress* (New York: Penguin Random House, 2018), for a well-documented case for the progress that science has made on countless fronts, saving and extending life, conquering disease, raising people out of poverty, and extending democracy and human rights.

What are Lesser-Known Hardships Women Face?

Biological Gender Gaps

The following are diseases and health conditions afflicting women. At any one time, a local church, an extended family, a neighborhood, or a circle of friends is likely to have women—or their daughters or granddaughters—facing many of the conditions listed below; pastoral care to women in the church can be strengthened by greater awareness of the breadth of conditions women experience and the physical, emotional, and even spiritual suffering and questioning such conditions may provoke in women.

Women's Diseases

Women are subject to the following diseases or conditions at significantly greater rates than men: breast cancer; autoimmune diseases such as celiac disease, lupus, multiple sclerosis, and chronic fatigue syndrome; eating disorders; irritable bowel syndrome; extreme obesity; and osteoporosis. Breast cancer is the most common cancer affecting women, regardless of race or ethnicity. About one in eight women will receive the diagnosis of breast cancer during her lifetime.⁶⁴ Statistically, therefore, perhaps twelve percent of the women in a congregation may face this hardship during their lives. Noteworthy is the fact that the survival rate has increased significantly, from about 75 percent in 1975 to 91 percent in 2009.⁶⁵ When caught early, before the cancer has spread to lymph nodes, the five-year survival rate is excellent: 99 percent.

The much-feared disease, Alzheimer's disease, afflicts more women than men;

⁶⁴ "Breast Cancer Risk in American Women," National Cancer Institute, accessed August 19, 2017, <https://www.cancer.gov/types/breast/risk-fact-sheet>.

⁶⁵ "Cancer Stat Facts: Female Breast Cancer," National Cancer Institute, accessed August 21, 2017, <https://seer.cancer.gov/statfacts/html/breast.html>.

about two-thirds of Americans with Alzheimer's disease are women.

Female Anatomy and Reproductive System Hardships

The movement for equality for women in the wider culture and in the church has de-emphasized physical differences between men and women and emphasized that women, like men, are first of all human. The greater size, muscle mass, bone weight, and testosterone which men usually possess are not requirements for many contemporary occupations in the culture or in the church which do not require superior physical strength and speed. An earlier generation's convictions that intellectual rigor would damage a woman's reproductive system are puzzling today; women who are mothers also handle rigorous social, cultural, and intellectual pursuits, excelling in the public square and also giving birth to and raising children without compromising their mental abilities.⁶⁶

Even if a woman's reproductive system is not compromised by intellectual pursuits, this bodily system can nevertheless be the source of numerous physical

⁶⁶ Henry Fowle Durant, who with his wife Pauline founded Wellesley College to give women an education equal to that of his alma mater, Harvard, (after his having served as a trustee of Mary Lyon's pioneering Mt. Holyoke Seminary) fervently preached the high sacred calling of women to the opening Wellesley college class in 1875, "The Higher Education of Women is one of the great world battle cries for freedom, for right against might. It is the cry of the oppressed slave. It is the assertion of absolute equality. The war is sacred, because it is the war of Christ against the principalities and powers of sin, against spiritual wickedness in high places. . . You mistake altogether the significance of the movement of which you are a part, if you think this is simply the question of a College education for girls. I believe God's hand is in it, that it is one of the great ocean currents of Christian civilization, that he is calling to womanhood to come up higher, to prepare herself for great conflicts, for vast reforms in social life, for noblest usefulness. The Higher Education is but putting on God's armor for the contest." Florence Howe, "Women's Education: Its History and Its Future," *The Radical Teacher*, No. 15 (March 1980), 27, https://www.jstor.org/stable/20709235?seq=1#page_scan_tab_contents.

Contemporaries of Durant, however, were deeply apprehensive over the dangers of higher education to a woman's body, mind, and soul. "It was widely contended that the very emotional and sensitive nature of women, which made them ideal as moral preceptors of the home and rearers of children, by the same token made them unequal to the intellectual strain of learning Greek or mathematics on the college level." An influential Harvard Medical School doctor, Edward H. Clark, published in 1873 *Sex in Education*, contending that women "possessed the mental ability to do college work but that their feminine physique was harmed severely when they were trained along the same lines as men. He regaled his readers with horrendous cases of brilliant young women who either died or were incapacitated physically as a result of their intellectual successes at college." Carl N. Degler, *At Odds: Women and the Family in America from the Revolution to the Present* (Oxford: Oxford University Press, 1980), 311-312.

challenges and hardships throughout her life regardless of whether or not she gives birth. Challenges can range from uncomfortable to significantly handicapping, from monthly cramps and pre-menstrual syndrome (PMS) to uterine fibroids and menorrhagia (excessive bleeding). Other reproductive system challenges can be debilitating—physically, emotionally, and relationally—such as infertility and the treatments surrounding it. This struggle is often borne privately, quietly, with monthly hopes rising and then dashed, without the general attention and sympathy that accompanies another woman's hardship of getting bitten by a dog and breaking her elbow, for example. A woman faces the further challenge, that if she is in a public role, if she has broken into *a man's world*, how does she talk about her specifically female problems when they arise lest she appear weak and less fit for her position than a man who does not face those same biological challenges?

Over the decades of a woman's reproductive life, she can face one or a number of the following challenges: infertility, secondary infertility, a shorter fertility window than a man, endometriosis, and childlessness. Some of the many pregnancy complications and hardships that can arise include ectopic pregnancy, miscarriage and stillbirth, preterm birth, preeclampsia/eclampsia, Caesarean section, injuries in childbirth, unwanted pregnancy, and maternal mortality. The neonatal and postpartum stages are fraught with numerous potential hardships for a woman: birth defects, breast feeding difficulties, postpartum depression, and SUID (Sudden Unexplained Infant Deaths, including SIDS).⁶⁷ A woman's reproductive system can present non-pregnancy hardships including

⁶⁷ Many of these hardships are not exclusively hers alone but affect her husband, the baby's father, even as male hardships (q.v.) affect the women in his life as well.

the following: gynecologic cancer, hysterectomy, menstrual cycle difficulties, menopause difficulties including hot flashes, mood swings, and excessive bleeding; polycystic ovary syndrome, and uterine fibroids. A further hardship is that a woman may face decades-long challenges with her reproductive system yet suffer the heartache of unwanted singleness and childlessness.

Workplace and Public Sphere Hardships

Women face numerous challenges in the workplace, regularly highlighted in the media, and so are well-known: the earnings gap, sexual harassment, work/family balancing challenges, glass ceilings, and underrepresentation in some fields, including church leadership. These will be mentioned, but not in depth since the focus of this thesis-project is drawing attention to lesser-known, under-recognized hardships.

Earnings Gap

The fact that men as an aggregate earn more than women as an aggregate is well known. What is lesser known is that many market forces explain the earnings differential between men and women, suggesting that choices men and women make, rather than outright discrimination against women by men, lead to different earnings outcomes.⁶⁸

Underrepresentation

This hotly contested topic is also not lesser-known, but evidence-based explanations are. Some observers point to underrepresentation of women in various areas and see this as evidence of discrimination, misogyny, or bias against women. It is an observable fact that women are not equally seen at the highest levels of political life, in

⁶⁸ Appendix F: The Gender Earnings Gap addresses market forces and choices men and women make that affect the earnings differential between men and women.

business, in the justice system, or in Silicon Valley. Writers have addressed the challenges women face in becoming leaders⁶⁹ and in the theological academy.⁷⁰ The power and achievement elites are full of men; men predominate as Nobel Prize winners, as chess grand masters, as patent holders. Are women discouraged by stereotypes, social pressure, or old boy networks? Why are most contributors to Wikipedia men when editing is anonymous and anyone can edit?⁷¹ Why are there more men than women at the highest levels of ability in science, technology, engineering, and math? Is it reasonable for American society to expect not only equality of opportunity but also equality of outcome in all high-level positions and achievement? Other observers point to the underrepresentation of women at the lower end of the bell curve: most of those at the bottom of society are men (homeless, war deaths, prisoners, drug addicts, mentally disabled). Women are also underrepresented in male-dominated fields in which women are not seeking equal opportunity: hard, dangerous, dirty, exposure occupations such as roofing, mining, construction, and trash collecting. It is impossible to measure objectively to what extent men are deliberately excluding women from certain positions for which they are qualified. But some social science research suggests that women may now have

⁶⁹ Documented in detail in Alice H. Eagly and Linda L. Carli, *Through the Labyrinth: The Truth about How Women Become Leaders* (Boston: Harvard Business School Press, 2007).

⁷⁰ Nicola Hoggard Creegan and Christine D. Pohl, *Living on the Boundaries: Evangelical Women, Feminism, and the Theological Academy* (Downers Grove, IL: InterVarsity, 2005).

⁷¹ Women make up just fifteen percent of the editors of Wikipedia, the free, online encyclopedia that “anyone can edit.” Commentators explore this “gender gap” and what can be done to encourage more women to contribute. Male editors do not receive particular encouragement or any public recognition for their contributions. Is it possible men and women make different choices on how they spend their leisure time? Nicole Torres, “Why Do So Few Women Edit Wikipedia?” June 2, 2016, *Harvard Business Review*, accessed February 19, 2019, <https://hbr.org/2016/06/why-do-so-few-women-edit-wikipedia>.

the hiring advantage.⁷² Are women making different choices which lead to different outcomes?

Relationship Hardships

Women face many difficult circumstances in relationships. The challenging situations which are most difficult, such as problems with husbands, children, in-laws, parents, friends, and neighbors are not lesser-known, not sex-specific, and are not primarily problems of women; neither are they easily measured with objective statistics. Many of the most important struggles in women's lives cannot therefore be covered here, nor can similar hardships men face. Yet relationship problems should be matters for pastoral sensitivity and mutual care in the Christian community.

Women as Caregivers

Women are much more likely to be the primary caregiver at multiple stages of life, not only for infants and young children, but also for special needs children throughout their lives, and for parents and other relatives later in the woman's life. Caregiving can place considerable demands on a woman's time and energy and can have consequences for her other pursuits, including a career.

Violence against Women

Violence against women is not a lesser-known hardship so will not receive more

⁷² Hiring in STEM fields (science, technology, engineering, math) may be one of many areas of female privilege in hiring today. See "Underrepresentation" in Appendix A: Hardships Women Face, 129, summarizing a study by Williams and Ceci. The authors report, "Our findings, supported by real-world academic hiring data, suggest advantages for women launching academic science careers." Wendy M. Williams and Stephen J. Ceci, "STEM Faculty Prefer Hiring Women Professors 2:1," *Proceedings of the National Academy of Sciences* Apr 2015, 201418878; accessed February 8, 2019, doi: 10.1073/pnas.1418878112. See "Underrepresentation," in Appendix A: Hardships Women Face, for a summary of this research.

attention here; this issue receives media attention and advocacy, as do forms of sexual violence, including rape, date rape, and sex trafficking. Nevertheless this is a terrible hardship for the woman experiencing violence or abuse. Even though this category of hardship is well-known, a particular woman's suffering may well be invisible—to her church, to her neighbors, to her friends, to her wider family.

What are Lesser-Known Hardships Men Face?

Biological Gender Gaps

The term *gender gap* is widely used to refer to areas where women experience disadvantages compared to men. In this study, the term *gender gap* is broadened to include men as well, pointing out under-recognized areas—blind spots—where men and boys are the unseen disadvantaged ones. Using the term *gender gap* for both men and women can promote parity in attention and sympathy for areas where men or women are the disadvantaged ones. Below are hardships borne disproportionately or exclusively by men and boys.

Most Dangerous Jobs and Workplace Fatalities Gender Gaps

A significant male hardship is that the most difficult, dirty, undesirable, and dangerous jobs in the U.S. are done almost entirely by men. While workplace injury and fatality rates have declined dramatically over the last century⁷³ due to concerted efforts by

⁷³ Deaths in the workplace have fallen dramatically over the past century, from 61 per 100,000 in 1913 to 3.5 per 100,000 in 2017. Concerning 1913: "In 1913, the Bureau of Labor Statistics documented approximately 23,000 industrial deaths among a workforce of 38 million, equivalent to a rate of 61 deaths per 100,000 workers." MMWR, CDC, June 11, 1999 / 48(22);461–469, [cdc.gov/mmwr/preview/mmwrhtml/mm4822a1.htm](https://www.cdc.gov/mmwr/preview/mmwrhtml/mm4822a1.htm). Concerning 2017: "5,147 workers died on the job in 2017 (3.5 per 100,000 full-time equivalent workers)—on average, more than 99 a week or more than 14 deaths every day." Commonly Used Statistics, OSHA, U.S. Dept. of Labor, <https://www.osha.gov/oshstats/commonstats.html>.

pioneering individuals and since the establishment of the Occupational Safety and Health Administration (OSHA) in 1971, people still are injured or die on the job. Most of those injured and killed are men. There are likely to be church members or their husbands or sons or loved ones working in hazardous occupations every day. The ten most dangerous fields in 2016 were the following: 1) logging workers; 2) fishers and related fishing workers; 3) aircraft pilots and engineers;⁷⁴ 4) roofers; 5) refuse and recyclable material collectors; 6) structural iron and steel workers; 7) drivers/sales workers and truck drivers; 8) farmers, ranchers, agricultural managers; 9) first-line supervisors of construction trades and extraction workers; 10) grounds maintenance workers.⁷⁵ Although job titles have become gender inclusive to reflect the fact that both women and men now participate in these fields (*garbagemen* are now *trash collectors*; *firemen* are now *firefighters*), most of the workers in each of these dangerous occupations are still men. Most workplace fatalities are men: thirteen men die in the workplace for every woman who dies.⁷⁶ In 2017, of the 5,190 Americans who died in the workplace, 92 percent of them were men.⁷⁷

These occupations are also called the *death professions*. Not even listed in the top ten are emergency personnel such as police and fire, which are majority male. Women are not generally pressing for equal representation in the most dangerous fields. In view of the male dominance of these hazardous fields, what might be an appropriate response?

⁷⁴ *Pilots* are not commercial pilots but bush, charter, and air taxi pilots.

⁷⁵ “Civilian Occupations with High Fatal Work Injury Rates, 2016,” News Release, Bureau of Labor Statistics, December 19, 2017, accessed July 23, 2018, <https://www.bls.gov/news.release/pdf/cfoi.pdf>.

⁷⁶ Roy Baumeister. *Is There Anything Good about Men? How Cultures Flourish by Exploiting Men* (New York: Oxford University Press, 2010), 183.

⁷⁷ “5,190 Fatal Work Injuries in the United States During 2016,” *The Economics Daily*, Bureau of Labor Statistics, December 22, 2017, accessed August 9, 2018, https://www.bls.gov/opub/ted/2017/5190-fatal-work-injuries-in-the-united-states-during-2016.htm?view_full.

Two alternatives are, “Yes, but they have kept women out,” or “Thank you for making my life better.”—a hermeneutic of kindness and gratitude for those who serve in these fields and in too many cases, are injured or die doing so.

Education Gender Gaps

Boys, More Than Girls, Are at Risk

American males face significant gender gaps in education. Boys are behind girls in test scores at every level. Boys drop out of high school at significantly greater rates than girls, across all ethnic and racial lines and in every state in the country. While statistics vary depending on the measuring tools employed, the pattern is clear: boys are particularly at risk.

High School Graduation Rate Gender Gap

The disparity between the high school graduation rates of whites and minority students is more widely known and studied than the gap between females and males. In a recent year (2012–13), 78.8 percent of males graduated nationwide but 85.2 percent of females—a difference of 6.4 percent fewer males graduating. Young men of color (blacks, Hispanics, Native Americans) are particularly disadvantaged: only 64.3 percent of African American males, for example, graduated compared to 74.8 percent African American females, a difference of 10.5 percentage points.⁷⁸ A significant male/female gender gap exists across all racial/ethnic groups tracked, data which would be of interest to a church’s youth workers and pastors, as well as to parents and teachers.

⁷⁸ “Public High School Averaged Freshman Graduation Rate (AFGR), by Gender and Race/Ethnicity, for the United States, the 50 States, the District of Columbia, and Other Jurisdictions: School Year 2011–12,” National Center for Education Statistics, U.S. Dept. of Education, accessed August 9, 2018, <https://nces.ed.gov/pubs2014/2014391.pdf>.

College Enrollment and Graduation Rate Gender Gap

The gender gap continues through the college years. Women significantly outnumber men in college enrollment and in graduation rates. More women than men enter college, and they are less likely to drop out once there. Female graduates now account for about 60 percent of bachelor's degree holders in the U.S.⁷⁹

Graduate School Gender Gap

The education gender gap continues through the highest levels of attainment in the U.S., with women ahead of men at every degree level. Women's educational progress over the past decades can be celebrated, but does this gender gap represent an unacknowledged crisis for men? Women earn more master's and doctoral degrees; women outnumber men in graduate school 136 to 100.⁸⁰ For master's degrees in 2014 women earned 144 master's degrees for every 100 degrees earned by men, and 109 doctoral degrees for every 100 earned by men.⁸¹

Life Expectancy Gender Gap

Men die sooner than women. Men's and women's life expectancies were roughly the same through the 1920s; now there is a significant gender gap. According to statistics tracked by the Centers for Disease Control and Prevention (hereafter CDC), life expectancy for women is 81.2 years; for men, it is 76.3 years, a gender gap of almost five

⁷⁹ Anne Fisher, "Boys vs. Girls: What's Behind the College Grad Gender Gap?" *Fortune* (March 27, 2013), accessed May 12, 2017, <http://fortune.com/2013/03/27/boys-vs-girls-whats-behind-the-college-grad-gender-gap/>.

⁸⁰ Mark J. Perry, "Women Earned Majority of Doctoral Degrees in 2014 for 6th Straight Year, and Outnumber Men in Grad School 136 to 100," AEIdeas (September 27, 2017), accessed May 30, 2017, <http://www.aei.org/publication/women-earned-majority-of-doctoral-degrees-in-2014-for-6th-straight-year-and-outnumber-men-in-grad-school-136-to-100/>.

⁸¹ Perry, "Women Earned Majority of Doctoral Degrees."

years in women's favor.⁸² Women enjoy the benefit of five more years of life just for having been born female. The pews of the American church serving both men and women will be occupied by more widows than widowers; this is a statistical reality. A pastor is likely to do more funerals for younger men than for younger women. American women will have the opportunity to live and potentially serve in the church five years longer than American men. Rather than being a topic of serious concern and conversation, "Why men die sooner than women" is a comedy trope, with shocking photos circulating on the internet of risky things men do. Men do take more risks, including rushing into a burning French cathedral to save historic treasures. Women take risks, too, but perhaps are less obviously endangering their lives in doing so. Such a meme is funny—to women and to men—but where in the national conversation is serious thought given to men's shorter lifespans?⁸³

Disease and Death Gender Gaps

From the earliest days of life outside the womb, males die at a greater rate than females, from infancy all the way through the life cycle. Among 15- to 24-year-olds, four times as many males die as females.⁸⁴ Seventy-one percent of motor vehicle deaths are

⁸² "Life Expectancy and Mortality," Health: United States 2016, U.S. Dept. of Health and Human Services, Centers for Disease Control and Prevention, National Center for Health Statistics, accessed July 23, 2018, <https://www.cdc.gov/nchs/data/hsr/hsr16.pdf#015>, 5.

⁸³ In addition to being a comedy trope, *Why Men Die First* is also the title of a serious book by a medical doctor, Marianne J. Legato, addressing men's shorter lifespans, men's physical fragility and vulnerability, noting in her preface, "The biggest surprise of all, perhaps, is that men, from conception until death, are inherently more fragile and vulnerable than women. In virtually every society in the world, men die first. Women have a hardiness that men simply don't possess." Marianne J. Legato, *Why Men Die First: How to Lengthen Your Lifespan* (New York: St. Martin's Griffin, 2009), xi.

⁸⁴ "USA Causes of Death by Age and Gender," World Life Expectancy, accessed September 6, 2017, <http://www.worldlifeexpectancy.com/usa-cause-of-death-by-age-and-gender>.

male.⁸⁵ Men suffer from the leading diseases at higher rates than women in almost every category. Of the 15 leading causes of death in the U.S., men die of 13 of them at significantly greater rates than women.⁸⁶ While heart disease is the number one killer of both men and women, men die years earlier than women.⁸⁷ Men's rate of suicide is over 350 percent of women's rate. More than 21 men take their lives for every six women who do.⁸⁸ Of the 36 leading types of cancer, men die of 33 of them at greater rates than women.⁸⁹

Other Conditions and Hardships

Other conditions: Males suffer from other conditions at greater rates than females: autism, attention deficit hyperactivity disorder (hereafter ADHD), and balding. More men than women are homeless, alcoholics, and drug addicts.

Work: More of men's traditional jobs are being outsourced and eliminated whereas traditional female fields are growing.

Violence against Men

War: Men historically have been subject to the draft and women have been exempt; men have died in great numbers in American wars. These facts are capable of various interpretations. Some say that women have been unfairly restricted from serving in the

⁸⁵ Insurance Institute for Highway Safety, Highway Loss Data Institute, accessed August 3, 2018, <http://www.iihs.org/iihs/topics/t/general-statistics/fatalityfacts/gender>.

⁸⁶ See Appendix C: Fifteen Leading Causes of Death. Alzheimer disease is the one exception where women die at a greater rate than men. Men's and women's stroke death rate is the same.

⁸⁷ See Appendix D: Male-To-Female Acute Myocardial Infarction Mortality Rates

⁸⁸ "Suicide Rate by Sex, 2016," HealthyPeople.gov, accessed January 21, 2019, <https://www.healthypeople.gov/node/6072/data#MHMD-1>.

⁸⁹ See Appendix E: Male-to-Female Cancer Mortality Rate Ratios

military equally with men. Others—the men serving—consider it their duty to protect and defend women and children. Whatever the interpretation, most of the country's war dead and suffering veterans are men. Whether or not they ever serve in combat, the men drafted or enlisted into the military have had to be trained to kill, something American women have never been forced to do.

Violent crime: More men are victims of violent crime. Men are victims of homicide at 3.6 times the rate of women. The average rate for black men as homicide victims is far worse—6.3 times the rate for white men.⁹⁰

Domestic Violence and Sexual Abuse of Men: As mentioned above, men can be victims of significant, often hidden, domestic abuse and violence, a problem which is usually framed in gynocentric rather than gender-inclusive terms. Political candidates address “violence against women,” without addressing “violence against men,” the greater statistical hardship considering the many forms of violence to which men are subject. Men can also be victims of sexual harassment and sexual abuse, particularly where there is a power imbalance between the man and woman. Since this problem is rarely talked about, it is difficult for men to come forward. Most of the clergy sex abuse victims have been male.⁹¹ College men allegedly suffered sexual harassment and abuse from a male

⁹⁰ Erica L. Smith and Alexia Cooper, “Homicide in the U.S. Known to Law Enforcement, 2011,” U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, December 2013, accessed May 9, 2017, <https://www.bjs.gov/content/pub/pdf/hs11.pdf>.

⁹¹ One study found that of abuse victims ages 11–18, 85 percent were male; 15 percent female, “Table 1 Alleged Victims of Sexual Abuse Incidents, Grouped by Gender and Age,” Richard Fitzgibbons and Dale O’Leary, “Sexual Abuse of Minors by Catholic Clergy,” *Linacre Quarterly*, 2011 Aug; 78(3): 252–273, accessed January 21, 2019, PMC6026962. For an in-depth survey of the damage up to the time of his writing, see Leon J. Podles, *Sacrilege: Sexual Abuse in the Catholic Church* (Baltimore: Crossland Press, 2008); many popular press reports have updated the latest chapters in the crisis. For more recent discoveries, see for example, “Catholic Priests Abused 1,000 Children in Pennsylvania, Report Says,” *The New York Times*, accessed January 21, 2019, <https://www.nytimes.com/2018/08/14/us/catholic-church-sex-abuse-pennsylvania.html>.

doctor.⁹² Boy Scout victims of leader abuse are male. Some men are speaking out against women in power taking advantage of them sexually.⁹³

Domestic violence was addressed on the national front when Congress passed the Violence Against Women Act in 1994 and established the Office on Violence Against Women. Men suffering abuse have no parallel office or gender-inclusive legislative act or governmental office also addressing violence against men. Men have formed a ministry to help male sexual assault victims.⁹⁴ Addressing “intimate partner violence” and “sexual abuse” rather than “violence against women” and “sexual abuse of women” signals to the culture and to the church that both men and women can look for compassionate support if they are suffering as victims?⁹⁵

Church Attendance and Religious Practice Gender Gap

The majority of pastors and church leaders are men. Groups working for change in this area want to increase the acceptance of women in Christian leadership. Other groups limit certain roles to men. Their focus tends to be on who is *up front* in church. Yet the fact that men are far outnumbered by women in the pews of the typical American church receives scant attention. The gender ratio in the typical American church is 61 to

⁹² John Seewer and Kantele Franko, “Former Ohio State Athletes Struggle to Name Doctor’s Misconduct,” WOSU Public Media, July 25, 2018, accessed August 22, 2018, <http://radio.wosu.org/post/former-ohio-state-athletes-struggle-name-doctors-misconduct#stream/0>.

⁹³ Actress Asia Argento, an early accuser of producer Harvey Weinstein and prominent in promoting #MeToo, paid off Jimmy Bennett whom she had allegedly sexually abused as a 17-year-old actor, twenty years her junior. Kim Severson, “Early Accuser of Weinstein Paid Off Actor,” *New York Times*, August 20, 2018, 1. In another prominent case, New York University female professor Avital Ronell was found responsible for sexually harassing her former graduate student Nimrod Reitman. Zoe Greenberg, “A Female Professor, a Male Student and a Test of #MeToo’s Limits,” *New York Times*, August 14, 2018, 1.

⁹⁴ MALESURVIVOR, accessed January 22, 2019, <https://www.malesurvivor.org/index.php>.

⁹⁵ See Appendix P: Men as Victims of Domestic Abuse.

39, women to men. Should this disproportion also be a concern for clergy and lay people?

A church may have women and men serving equally in leadership roles but be unaware of male/female disproportion in the pews. Without awareness of this gender gap, church leadership cannot begin to address the problem.

Conclusion

This thesis-project addresses the problem of blind spots in men's and women's awareness of significant lesser-known hardships men and women face. Most of the hardships addressed in this paper are not seen on Sunday mornings during worship. But men and women bring their whole selves into worship and into Christian community. Those in ministry may be less effective if they are ignorant of the range of church members' challenges. If people in ministry—whether church leaders or lay—become aware of and sympathetic to a broader range of challenges men and women face, might their ministries be more effective, might more be drawn to a church with greater sympathy, kindness, and generosity toward hardships? How might increased awareness and sympathy affect conversations with the following men and women?

- A man who works as a roofer, a lobster fisherman, or a telephone linesman
- A woman who has quietly struggled with infertility for four years and feels very sad during the children's Christmas Eve Nativity pageant or when asked to serve in the church nursery
- A Vietnam veteran, suffering from post-traumatic stress disorder, and a recovering alcoholic, who suddenly quits his volunteer work in the church
- A woman who becomes the primary caregiver for her elderly father when he comes to

live with her and her husband

- A man diagnosed with prostate cancer facing a dilemma about treatment options
- A woman who lost her hair permanently during chemo treatment for breast cancer

Is promoting knowledge of under-recognized hardships of women and of men a small way to promote God's original plan for harmony, cooperation, and mutual respect between men and women? Rather than blame, accusations, and stereotypes, might this approach promote gender-balanced awareness, understanding, and even kindness within the Christian community? Might this approach present a healthy, positive alternative and a step toward removing blind spots?

CHAPTER TWO:

IMITATING THE TRIUNE GOD IN CARING FOR ONE ANOTHER

The Trinity and Sympathy for Human Suffering

How should men and women treat one another in the Christian community?

Christian ethics appropriately begins with the character of the triune God, the Creator in whose image men and women are made. Christian behavior in community appropriately mirrors the character of the Trinity to the world. The Apostle Paul commands, “Be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God” (Eph 5:1–2 English Standard Version¹). For men and women to be imitators of God in how they treat one another, they must answer, “How does God treat people?” To “walk in love, as Christ loved us,” they must answer, “How does Christ love people?”

Introduction

A starting point for how the triune God—Father, Son, and Holy Spirit—treats people is that God sees and knows human suffering. God responds to people’s suffering with sympathy. God has no blind spots when it comes to the hardships men and women experience. The work of the three Persons of the Trinity will be considered individually, although the work of the Trinity can never properly be divided nor do the three Persons

¹ All biblical citations are taken from the English Standard Version (ESV) unless otherwise noted.

ever work in conflict with one another.²

God the Father's Sympathy for Human Suffering

Throughout the biblical narrative, God the Father is aware of people's problems and he is moved to action: he sees people's desperate plight, he cares, and he acts, coming to their rescue. This is the plan of redemption, Old Testament and New.

The Exodus narrative reveals that God the Father sees and cares about his people's suffering.³ The background story of Genesis traces why the people of Israel find themselves down in Egypt rather than in the land God promised to Abraham (Gen 15:18–21). The book of Exodus opens with the Israelites' groaning in slavery in Egypt. They no

² While the three Persons of the Trinity are shown in Scripture in different roles and doing different things, the Persons always act in unity, never at cross-purposes nor acting independently. Patristic theologians formulated this unity in the sentence: *Opera Trinitatis ad extra indivisa sunt*: All the works of the Trinity outside of Godself are indivisible. (Adonis Vidu, "Opera ad Extra: The Inseparable Works of the Triune God," Blogpost, accessed January 12, 2018, <https://operaadextra.wordpress.com>.) In the mystery of the Trinity the Persons are distinct but not separate individuals, not three gods. Fundamental to the very being of God is the Persons' acting in unified interdependence. They are coeternal and coequal Persons of the Godhead.

³ There is ambiguity as to whether the God of the Exodus—the Lord—should be considered God the Father or the whole Trinity. With that theological qualification in mind, this section will consider the work of the covenant God in the Old Testament under the heading "God the Father." God as Father is more clearly revealed in the New than in the Old Testament. Yahweh, the Hebrew tetragrammaton יהוה which is translated LORD in the Old Testament, is the God of the covenant nation. The God who reveals himself as Yahweh to Moses is the same God Jesus addresses as Father. He is seen in the Old Testament prophets to be the Father of Israel, and ultimately he is the Father of Jesus Christ. God's trinitarian character is not fully explicit in the Pentateuch. Is Yahweh—the God of the Exodus—Father, or is Yahweh Father, Son, and Spirit? Is the whole Trinity present at the burning bush? Moses and the prophets recognize him as the Father of the nation; Jesus calls him Father. This covenant God is identified as Father in Deuteronomy and the prophets, as seen in the following examples:

"Do you thus repay the LORD, you foolish and senseless people? Is not he your father, who created you, who made you and established you?" (Deut 32:6).

"For you are our Father, though Abraham does not know us, and Israel does not acknowledge us; you, O LORD, are our Father, our Redeemer from of old is your name (Is 63:16).

"But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand" (Isa 64:8).

"Have you not just now called to me, 'My father, you are the friend of my youth . . .'" (Jer 3:4).

"I said, How I would set you among my sons, and give you a pleasant land, a heritage most beautiful of all nations. And I thought you would call me, My Father, and would not turn from following me" (Jer 3:19).

". . . for I am a father to Israel, and Ephraim is my firstborn" (Jer 31:9).

"Have we not all one Father? Has not sone God created us?" (Mal 2:10).

longer enjoy the Pharaoh's favor as they had under their forefather Joseph; now they are slaves in bitter, hard service, afflicted, burdened, and oppressed (Exod 1:11–14). They groan. The Lord responds. He hears, he remembers, he knows:

. . . (T)he people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew (Exod 2:25–25).

God then speaks after centuries of silence.⁴ He appears to Moses in the burning bush, calls Moses' name, orders him to take off his sandals, and introduces himself as the covenant God: "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob" (Exod 3:4–6). He then declares that he has noticed and he cares: "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings . . . the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them (Exod 3:7, 9). God observes the people: he sees their affliction, hears their cry, and knows their sufferings. He notices, cares, and responds in action. He announces his intention to use Moses to do something about their suffering, to bring the children of Israel out of Egypt.

This pattern of God's noticing and caring about the Israelites' affliction is repeated at the time of the Judges: "(T)he Lord was moved to pity by their groaning because of those who afflicted and oppressed them," and "he saved them from the hand

⁴ The previous last recorded words from God had been hundreds of years earlier—reassurances to Jacob at Beersheba: "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes" (Gen 46:3–4).

of their enemies” (Judg 2:18).

God notices and cares about his afflicted covenant people, whether they are at fault for their suffering or not. In the first instance (bondage in Egypt), theirs is undeserved affliction; in the second (oppression under enemies in the time of the judges), theirs is deserved affliction, resulting from repeated cycles of disobedience and idolatry and the Lord’s discipline of Israel through their enemies. They cry out to the Lord, he hears their cry, and is moved to pity by their groaning, even as he had during their enslavement in Egypt. God’s character is consistent and his way of rescuing his people is similar as seen at the time of the judge Deborah. The people cry to the Lord for help because of their oppression under the Canaanites (Judg 4:3) even as they had cried to the Lord under Egyptian oppression (Exod 3:9). God hears their cry and responds as he had responded to Egyptian oppression. He raises up Deborah as judge who is like Moses in many ways. God rescues the Israelites from Canaanite oppression through the flooding of the Kishon River, in a Red Sea-like water judgment overwhelming the enemy chariots. God’s care for his people is expressed in his hearing and responding with a saving action reminiscent of the great deliverance at the Exodus.⁵

God’s recognizing suffering and taking action to help is the way he responds to his people’s dire circumstances because in his very nature, God is gracious and

⁵ See Appendix G: Narrative Parallels: Moses and Deborah, which lays out numerous close or exact parallels in situation and language between the Moses/Exodus narrative (Exod 14–15) and the Deborah/Judges narrative (Judg 4–5), suggesting that Deborah, even though a woman, was a Moses-type leader. Unlike the idolatrous Israelite people, Deborah is beyond reproach. The numerous deliberate parallels suggest that she is not a second-best choice as Israel’s leader because the men refused to lead or because things had gone so far awry that a woman led them. Deborah is shown proclaiming the Word of the Lord to the military leader, Barak, and, with Barak, leading the people in worship to the Lord after the victory in battle, functions which show her leading in more than civil leadership. The text does not criticize her leadership as an unfortunate concession or criticize the Israelites for following her leadership.

compassionate. In response to Moses' request to see God's glory, the Lord reveals himself to Moses, announcing his character:

And he passed in front of Moses, proclaiming, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation" (Exod 34:6–7 New International Version, hereafter NIV).

Shortly before this declaration, the Israelites sin grievously with the golden calf (Exod 32:4) and experience consequences: both God's judgment and his mercy. If God can show compassion and grace to people he has just rescued from bondage yet who turn immediately to idolatry, God's response demonstrates to men and women extraordinary compassion toward those who are suffering, whether from their own fault or not. This is the character of the God Christians are mandated to imitate.

God's self-revelation of his compassionate, gracious character in Exod 34 forms a repeated refrain throughout covenant history, with God's people reminding themselves and reminding God of who he is in his very nature (Nu 14:18; Ps 86:15; 103:8, 145:8; Joel 2:13; Jonah 4:2; Nah 1:3).

The psalmist, for example, extols the Lord's compassionate character. After repeating the Exodus refrain, "The Lord is compassionate and gracious, slow to anger, abounding in love" (Ps 103:8 NIV), the psalmist continues, "As a father shows compassion to his children, so the Lord shows compassion to those who fear him" (Ps 103:13).⁶ Although God is not a gendered being, here the Lord is imaged as a father

⁶ The Hebrew here translated *compassion* רַחֵם (*rechem*) shares the three consonants (*rhm*) with the word for womb. Some argue that the two words are related etymologically; others disagree.

showing compassion to his children. Elsewhere he is imaged as a mother having compassion on her afflicted son: “For the Lord has comforted his people and will have compassion on his afflicted. . . . Can a woman forget her nursing child, that she should have no compassion on the son of her womb?” (Isa 49:13–15). In these paternal and maternal images, the Lord is a model for both men and women, for a woman’s compassion on a male’s affliction (her son) and a man’s compassion on his children (both male and female, sons and daughters).

This Old Testament God manifests compassion in his character and mandates that his people do the same. God ties justice and compassion together: “This is what the Lord Almighty said: ‘Administer true justice; show mercy and compassion to one another’” (Zech 7:9). He mandates that his people love, which may not involve feeling compassion, but it involves not being partial: “(Y)ou shall love your neighbor as yourself: I am the Lord” (Lev 19:17). In the immediate context, God forbids partiality, the favoring of one group over another in legal matters: “You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor” (Lev 19:15).⁷ This is what loving one’s neighbor looks like: treating him or her with impartial justice—not favoring the rich over the poor, nor the poor over the rich, nor men over women, nor women over men. This mandated impartiality becomes perfectly incarnated in Jesus who is compassionate as well as impartial.

Isaiah, reflecting on the Exodus experience, speaks of God as Father: “For you are

⁷ Elsewhere in the Law this same standard of non-partiality is mandated: “(N)or shall you be partial to a poor man in his lawsuit” (Ex. 23:3); “You shall not be partial in judgment. You shall hear the small and the great alike” (Deut 1:17).

our Father . . . our Redeemer from of old is your name” (Isa 63:16). But this Redeemer Father’s response is not limited to pity for the enslaved people’s suffering, nor even to delivering oppressed people from bondage. Isaiah takes the image of the Lord’s response much further. God takes the suffering upon himself; he bears the afflictions of his people: “In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old” (Isa 63:9).⁸ At the cross it is not the case that God the Son bears the afflictions of the people and God the Father observes impassively, without emotion, or worse yet, inflicts the suffering on his Son. The covenant God of the Old Testament—Yahweh—is also the Father of Jesus, and it is he who is afflicted in Isaiah 63. There is no distinction in the character of God the Father and God the Son; the character of the God of the Old Testament is fully revealed in Jesus his incarnate Son: “Whoever has seen me has seen the Father” (John 14:9). The Son is “the radiance of the glory of God and the exact imprint of his nature” (Heb 1:3). God the Father’s extraordinary sympathy for the suffering of men and women is seen in the covenant Lord and in the incarnate Son.

God the Son’s Sympathy for Human Suffering

What does it mean to “walk in love *as Christ loved us*”? How does God the incarnate Son treat people? In the New Testament, Jesus continues God’s pattern in the

⁸ A text critical variant, affecting the translation *afflicted*, exists in this text between the *Qere* (how the text is read) and the *Ketiv* (how the text is written) Masoretic notes on extant copies of the Hebrew text. Most modern translations follow the *Qere* variant where what is read is different from what is written. The *Ketiv* reads, “In all their affliction He was not troubled.” For discussion of this technical question, see Tim Hegg, “To Read or Not to Read? Translating the *Qere/Ketiv* in Modern English Translations of the Old Testament,” 19, a paper read at the ETS Annual Meeting, Atlanta, 2015, <https://www.torahresource.com/pdf-articles/to-read-or-not-to-read-qere-ketiv.pdf>.

Old: he sees suffering, he has compassion, and he acts. In the case of a tragedy afflicting his dear friends, Jesus sees and responds with strong emotion to Mary's tears at the death of her brother, Lazarus: "When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled" (John 11:33). Jesus meets her tears with his own before calling forth Lazarus from the tomb. He responds in a similar way to a woman who is a complete stranger. A woman on the margins, an unnamed widow, is newly bereft of her only son; she is triply handicapped as a woman, a widow, and no man to support her. Jesus sees her suffering and responds with compassion: "And when the Lord saw her, he had compassion on her and said to her, 'Do not weep'" (Luke 7:13). He takes action, raising her son from the dead, the second of only three dead persons Jesus is recorded raising.⁹

Jesus sees and shows compassion for the ordinary people of the land. He "saw a great crowd, and had compassion on them because they were like sheep without a shepherd" (Mark 6:34). He responds by teaching them and feeding five thousand. He does the same with four thousand: "I have compassion on the crowd, because they have been with me now three days and have nothing to eat" (Mark 8:2).

Jesus shows compassion to people on the margins. A leper implores him, kneeling, and receives Jesus' compassion and healing: "Moved with compassion, Jesus

⁹ The pair of words, *see* and *compassion*, occur in the following six examples of Jesus' miracles or parables: Matt 9:36, Matt 14:14, Mark 6:34, Luke 7:13, Luke 10:33, Luke 15:30. The Greek, *σπλαγχνίζομαι*, (*splagchnizomai*) *moved with pity or compassion*, or *have pity or compassion*, is used of Jesus' compassion or of the Samaritan and the prodigal's father in his parables. In early Greek, it denotes *inward parts*, particularly the nobler parts of a sacrifice. The word does not appear in the Septuagint, but in intertestamental literature it became the word to translate רַחֵם, (*rechem*) *compassion*, which may be related to *womb*. For a detailed treatment, see Gerhard Friedrich, *Theological Dictionary of the New Testament*, Volume VII, trans. and ed., Geoffrey Bromiley (Grand Rapids, MI: Eerdmans, 1971), 548–559.

stretched out his hand and touched him, saying, ‘I am willing. Be clean!’” (Mark 1:41 NET Bible). Two blind men outside Jericho cry out to Jesus for mercy; “Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him” (Matt 20:34 NIV).

Jesus shows compassion to people across the age spectrum. A father brings his boy, tormented by a spirit, and implores Jesus for compassion: “‘But if you can do anything, have compassion on us and help us.’ And Jesus said to him, ‘If you can’! All things are possible for one who believes” (Mark 9:22–23).

In caring for suffering or inquiring people, Jesus does not show favoritism toward one group and prejudice against another. His actions demonstrate equal awareness of people across the social spectrum, showing care for people on the margins and also at the top of the social order. He does not write off the *favored* groups in his culture, the privileged and powerful, as not worthy of equal sympathy or concern. He perfectly incarnates the Old Testament impartiality command, “You shall not be partial to the poor or defer to the great” (Lev 19:15). For example, Jesus heals the paralyzed servant of a Roman centurion, commending the centurion’s exemplary faith (Matt 8:10). He exhorts a rich young man, whom Jesus looks at and loves (Mark 10:21).

Jesus does not have blind spots for certain groups of people: he does not write off and ignore the *unfavored* groups in his culture. Jesus’ contemporaries’ prejudice against Gentiles does not blind his eyes to their human needs and suffering. Jesus was aware and concerned. A deaf and dumb Gentile man (Mark 7:31ff) receives the same healing touch Jesus gives to a Jewish blind man (Mark 8:22ff). A man triply disfavored as a Gentile,

possessed by a legion of demons, and dangerously uncontrollable, is dramatically restored, “clothed and in his right mind” (Mark 5:15).

In reaching out to Gentiles, Jesus does not do so at the expense of care for the suffering of his own Jewish contemporaries, the privileged and chosen people. Jesus came first to the lost sheep of Israel, and his miracles for his own people are many and varied. Illustrative of his attention to his own Jewish people are a few miracles in Jesus’ home base in the Jewish town Capernaum recorded in a single chapter, Mark 1:

- 1) Jesus exorcised a man with an unclean spirit during a synagogue service (1:21–27).
- 2) After the Sabbath was over, Jesus healed Peter’s mother-in-law of a fever (1:31).
- 3) Jesus healed many sick and demon possessed (1:34).
- 4) He healed a leper who was clearly Jewish since Jesus ordered him to show himself to the priest (1:40–45).

Likewise Jesus does not let the gender prejudice of his day restrict him from awareness and concern for the problems of women. Some are named, respectable Jewish women. He heals Mary Magdalene, Joanna, and Susanna, who respond by supporting him and the twelve out of their own financial resources (Luke 8:2–3). He commends Mary, learning at Jesus’ feet in the posture of a disciple (Luke 10:36–42). Some women were unnamed, Jewish, and not respectable. He responds with grace to a nameless woman taken in adultery: “Neither do I condemn you; go, and from now on sin no more” (John 8:3–11).

Some were Gentile women on the margins, whom others would overlook or avoid, who would be blind spots for his contemporaries. A mother, doubly marginalized

as a Gentile and a woman, cries out on behalf of her demon-oppressed daughter and receives Jesus' commendation: "O woman, great is your faith! Be it done for you as you desire" (Matt 15:28).¹⁰ He infuriates the synagogue congregation in Nazareth in recalling Elijah's ministry to the widow, a Gentile woman in Zarephath, in the land of Sidon (Luke 4:25–26). In raising the status of women, Jesus does not demean men; in raising the status of Gentiles, Jesus does not disparage Jews.

Of the wide variety of groups Jesus ministers to, does Jesus disparage or criticize anyone? The objects of some of Jesus' strongest negative emotion are those who fail to show compassion toward human needs—an ethical failing, not a racial or gender condemnation. In response to the Pharisees, the pious laymen of their day, who want to attack him in the synagogue for healing the man with the withered hand on the Sabbath, Jesus looks at them "with anger, grieved at their hardness of heart" (Mark 3:5). The Pharisees criticize Jesus for politically incorrect companionship, for siding with the wrong group, for "eating with sinners and tax collectors" (Mark 2:16). Jesus rebukes the disciples' inappropriate response to "insignificant" people such as children: "(H)e was indignant and said to them [the disciples], 'Let the children come to me; do not hinder them, for to such belongs the kingdom of God'" (Mark 10:14). No category of people is too privileged to receive Jesus' compassion nor too invisible to receive his notice.

Lest the biblical reader miss the point that Jesus shows compassion to people

¹⁰ Matthew introduces the woman: "And behold, a Canaanite woman from that region (Tyre) . . ." In Mark's parallel, she is called a *Gentile* (Mark 7:26). Matthew's use of *Canaanite* is an anachronism; there no longer were Canaanites. But using this term connects this poor woman to one of the traditional enemies of the Israelites, the oppressors at the time of Deborah. This woman is disfavored as a woman, as a Gentile, and as a particularly odious brand of Gentile—a Canaanite. Yet she is the object of Jesus' compassion crossing a long-standing historical dividing line.

impartially, the Gospel writers closely juxtapose Jesus' interaction with men and women from opposite ends of the social spectrum. In John 3:1–21, Jesus meets by night and has a theological conversation with a ruler of the Jews, a member of the Sanhedrin, the highest tribunal in Jewish society. Nicodemus, who is named, is triply favored by his race, sex, and high status position. A man cannot have a more favored pedigree than Nicodemus. John 4 shows Jesus in a completely opposite interaction: Jesus meets by day with a Samaritan, a woman from the lowest ranks of society. The woman, unnamed, is triply disfavored by her race, sex, and questionable marital history. A woman can hardly have a worse pedigree. She is the unlikely candidate for Jesus' longest theological conversation and she is the first successful Christian evangelist (John 4:4–32).

A similarly contrasting but closer pairing comes in the sandwiched miracles juxtaposing Jairus' dying daughter and the woman with the bleeding problem (Mark 5:22–43). Jairus is both named and favored as a man of power and position, the highly esteemed, highly visible ruler of the Capernaum synagogue. The bleeding woman is unnamed, disfavored, invisible, lacking voice and power, confined to the margins of Capernaum society by her ritual uncleanness, excluded from the very synagogue where Jairus presides. They are at opposite extremes in Capernaum and in the synagogue community—he in the spotlight, she in the blind spot. Both reach out to Jesus for healing, Jairus implores with words, the woman touches Jesus' garment without a word. Both fall at Jesus' feet: Jairus falls, asking for the life of his daughter; the woman falls when her touch was discovered. Two daughters were healed: Jairus' daughter, raised from the dead; the woman, whom Jesus calls "Daughter," an appellation higher than a name, after his

touch heals her. These deliberately paired healings show Jesus' compassion without prejudice, without favoritism, for hardships experienced by both men and women, by those at the margins and those in the privileged ranks. Jesus ministers without blind spots.

Jesus incarnates God's non-discriminatory compassion for human suffering in his teaching as well as in his healings. In the parables of the Good Samaritan and the Prodigal Son, Jesus portrays culturally unexpected, generous compassion in response to another person's suffering. Jesus tells these parables to evoke his hearers' response of generous compassion toward unlikely or undeserving recipients: the unlikely neighbor ("Who is my neighbor?" [Luke 10:29]) and "sinners" ("This man receives sinners and eats with them" [Luke 15:2]). The Samaritan is the culturally unlikely compassionate hero of the first parable, unexpected because of the first-century racial, cultural, and religious animosity of Jews for Samaritans—polarization on multiple fronts. The priest and the Levite *saw* and *passed by*. But the Samaritan *saw* and *had compassion*¹¹ (Luke 10:33). For a prejudiced Jewish audience, Jesus shocks his audience by choosing the less-privileged, despised Samaritan man to be the hero who saves the Jewish man, the assault victim in a ditch. It would be a startling enough tale if a Jew had been the one showing compassion on a Samaritan. But Jesus sets up his parable in a politically incorrect, offensive way sure to raise objections—to put the despised Samaritan in the morally superior role caring about the well-being of a man his culture despised. Jesus elevates the Samaritan beyond being a model of a good man: he represents Jesus himself, the one who crosses cultural barriers and demonstrates costly compassion based on the assaulted

¹¹ ἐσπλαγγίσθη, (*esplanchnisthē*) *be moved with pity or compassion, have pity or compassion* is the same word used of Jesus in the previously discussed miracles.

man's suffering and need.

Similarly, in the parable of the prodigal son, the father of the returning prodigal “saw him and felt compassion.” The father runs, embraces him, kisses him, and gives the order to deck the son with the best robe, a ring on his hand, and shoes on his feet, all evidence that he was being received back as a son (Luke 15:20, 22). These actions are extraordinarily generous, culturally unheard-of responses to a son who had shamed and dishonored his father in every way, including, in effect, wishing his father dead (“Father, give me the share of property that is coming to me” Luke 15:12). His repentant best hope is to be received back as a hired servant, yet he is welcomed back as a beloved son.¹² The father does not rebuke, blame, or shame the son for abandoning his good Jewish upbringing and bringing his suffering on himself. Here the hero is the Jewish father welcoming back the son who has shamed the father. In both parables, Jesus’ words drive home to his listeners what it looks like to love one’s neighbor—seeing their hardships, showing compassion, and acting to relieve suffering, and not shaming, blaming, or ignoring their hardships due to cultural prejudice. The parables’ heroes model the extraordinarily generous, inclusive compassion of God, flowing in culturally unexpected ways.

Jesus’ compassionate response toward the suffering he encounters goes beyond the compassion the Samaritan and the prodigal’s father show: Jesus works miracles to relieve suffering. The challenges set forth in the parables do not require the listener to

¹² See “The Father and the Two Lost Sons (Luke 15:11–32)” in Kenneth E. Bailey, *Poet and Peasant and Through Peasant Eyes: A Literary-Cultural Approach to the Parables in Luke* (Grand Rapids: Eerdmans, 1983), 158–206.

work physical miracles. The Samaritan did not heal the assaulted man with a miracle; the prodigal's father did not miraculously rescue the son from riotous living. The miracle in the parables is a person's pushing beyond a cultural prejudice dividing ideological classes or racial groups (Jews versus Samaritans), or pushing beyond the expected negative response to someone's self-inflicted troubles (the prodigal's).

Jesus institutes a non-discriminatory initiation sacrament for his followers: water baptism. Unlike circumcision in the old covenant, the new covenant rite of baptism is equally available to male and female converts and their children from every class, racial group, or socioeconomic place on the spectrum: "For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself" (Acts 2:39).

Jesus' death marks the climax of his compassion for human suffering, the God-Man enduring rejection and crucifixion out of love for his people.¹³ Jesus in his resurrected and glorified state is now exalted at the right hand of God the Father, yet even there he continues his extraordinary sympathy for the weaknesses men and women face: "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin" (Heb 4:15). If Jesus sympathizes with weaknesses due to temptation and sin, surely he also sympathizes with suffering that is no fault of the man or woman who suffers. This is what it means to walk in love *as Christ loved us*.

¹³ See Appendix H: Men's and Women's Suffering in Biblical Narrative, final paragraph.

God the Holy Spirit's Sympathy for Human Suffering

The work of the Holy Spirit, like that of the Father and the Son, shows awareness and care for human suffering. In the baptism of Jesus, the Spirit descends bodily on Jesus, the Son incarnate, empowering him for his ministry, including his upcoming confrontation with the powers of evil. The Father's voice from heaven declares, "You are my beloved Son; with you I am well pleased" (Mark 1:11). Empowered by, and in unity with the Father and the Spirit, the Son sees, he has compassion, and he acts to relieve suffering. In Jesus' inaugural address at Nazareth he speaks of that liberating, compassionate purpose the Spirit has set for him: "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor" (Luke 4:18–19). The Spirit and the Father who is sending the Spirit are united with Jesus in his work of liberating captives, recovering sight for the blind, and freeing the oppressed.

Peter similarly speaks of that same unified purpose of God (the Father), Jesus, and the Spirit to relieve human suffering : "God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him" (Acts 10:38).

The Apostle Paul assures his readers that the Spirit knows and connects with believers' sufferings at the deepest, most sympathetic level:

Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints

according to the will of God (Rom 8:26–27).¹⁴

Since the Holy Spirit intercedes according to the will of God, this implies that the Spirit intercedes with feelings consistent with the Father’s—deep groanings. How the Spirit feels is how God the Father feels. The Father likewise approves of the affective or feeling nature of the Spirit’s intercession. This is one of the few texts that tells about an interaction between the Father and the Spirit at the emotional level. The Persons of the Trinity—Father, Son, and Spirit—model for men and women in the Christian community the appropriate response to the suffering men and women experience. The Persons of the Trinity do not have blind spots for human suffering.

The passage that mandates Christians to be imitators of God as beloved children also mandates not grieving the Holy Spirit:

Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind

¹⁴ The Greek word στεναγμός, (*stenagmos*) *groaning, sigh*, connects significant passages where God responds with pity and action to the hardships of his people. In addition to Rom 8:26, στεναγμός appears in Acts 7:34, Stephen’s summation, based on the LXX text of Moses’ call and God’s determination to save the Israelites in response to their groaning: “I have surely seen the affliction of my people who are in Egypt, and have heard their groaning (στεναγμοῦ), and I have come down to deliver them. And now come, I will send you to Egypt” (Acts 7:34). Examining the LXX text, the word appears in Exod 2:24 (“God heard their groaning”), and Exod 6:5 (“I have heard the groaning [στεναγμόν] of the people of Israel”). In both cases, God’s response to the groaning, the afflictions of his people, is seeing, knowing, and action: “And God heard their groaning [στεναγμόν], and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew” (Exod 2:24–25); and “I will bring you out. . . I will deliver you . . . I will redeem you” (Exod 6:6). Likewise, the use of the word στεναγμός in Judg 2:18 connects the people’s affliction with the Lord’s pity and action: “. . . he saved them from the hand of their enemies all the days of the judge. For the LORD was moved to pity by their groaning [στεναγμοῦ] because of those who afflicted and oppressed them.” Similarly, in Ps 12:5, the word occurs where the Lord responds with action because of the groaning of the needy: “‘Because the poor are plundered, because the needy groan [στεναγμοῦ], I will now arise,’ says the LORD; ‘I will place him in the safety for which he longs.’” Elsewhere στεναγμός is used in the Septuagint (LXX): in Gen 3:16: “I will surely multiply your pain in childbearing” [στεναγμόν](literally, “. . . *your pain and your groaning*”). All three persons of the Trinity identify with suffering people manifested in their groaning: the Father in the Old Testament; the Son, who groaned deeply (Mark 7:34, 8:12); and God the Holy Spirit’s groanings with the groanings of the suffering New Covenant people.

to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children (Eph 4:29–5:1).

The Holy Spirit is grieved when Christians are not kind to one another, when their words do not build up, do not fit the occasion, do not give grace. Can Christians be kind to one another and build one another up, can they be imitators of God by seeing one another's problems, whether men or women, and responding with sympathy and action? Can they show Christ-like sympathy, not favoring one category of people and having blind spots for a less-favored group?

Knowing One Another's Hardships

With such a God—Father, Son, and Holy Spirit—who identifies with human suffering to the point of taking that suffering on himself in the passion of Christ, what difference should this make in how men and women relate to one another in the Christian community—in the church—today? In a local church men and women interact in a variety of contexts: serving in church leadership (vestry, wardens, elders, deacons, committees); teaching adult or children's classes, leading youth groups; serving as choir members, cup bearers, ushers, or office administrators; counting the offering, planning the church budget or a building project; removing cobwebs and dead flies from stained glass windows; cooking bacon for a weekly Sunday breakfast or pancakes for a Shrove Tuesday dinner; cleaning up the kitchen afterwards; decluttering forgotten corners; planting flowers together on the church property; visiting the sick or a new mother; writing checks to support one another's ministries; running an ALPHA program, Stephen

Ministry training, a Bible study or fellowship group; going on a missions trip to a village in Haiti; or hosting Family Promise for the homeless overnight. Men and women can work cooperatively, respectfully, equally, and interdependently with one another, yet have little idea of the hardships that a man or a woman on one's team may be facing.

Cooperation can take place without awareness and sympathy for a team member's hardships. People can cooperate, get the church job done, and still have major blind spots for the very hard challenges in one another's lives. This thesis advocates that Christ-like interaction between men and women in the Christian community should extend beyond the level of harmonious, interdependent teamwork and rise to the level of awareness and compassion for one another's hardships. Why press for this higher level of interaction? First, believers are commanded to love one another as God has loved them in Christ; second, believers are commanded to care for one another's suffering as fellow members of the Body of Christ.

“Love One Another”

In John's record of Jesus' farewell to his disciples, Jesus mandates that the disciples love one another: “This is my commandment, that you love one another as I have loved you” (John 15:12)¹⁵ In this command Jesus reinforces and raises the bar on the second great commandment, “(Y)ou shall love your neighbor as yourself” (Lev 19:18; Matt 19:19, 22:39). The formidable standard for loving one another is no longer the Old Testament standard, “as yourself,” but the new commandment, to love “as I have loved you.” The standard is Jesus' sacrificial love for his people. Jesus commands plainly,

¹⁵ See also John 13:34, 13:35, 15:17.

“Love as I have loved you.” The Apostle Paul likewise commands believers to this high, selfless love: “(W)alk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God” (Eph 5:2).

What is Jesus asking of his followers when the New Testament writers use the Greek word *agape* (ἀγάπη), the highest form of love? Karl Barth elucidates,

. . . *agape* means self-giving; not the losing of oneself in the other, which would bring us back into the sphere of eros; but identification with his interests in utter independence of the question of his attractiveness, of what he has to offer, of the reciprocity of the relationship, or repayment in the form of a similar self giving. In *agape* love a man gives himself to the other with no expectation of a return in a pure venture, even at the risk of ingratitude, of his refusal to make a response of love . . . ¹⁶

A closer look at Jesus’ mandate to love “as I have loved you” shows that he speaks these words the evening before going to the cross. He does not say, “as I will love you in my atoning death,” where he will show the full extent of his sacrificial love. What had the disciples seen in Jesus’ earthly ministry that would be the model for their loving one another “as I have loved you”? The disciples had seen God the incarnate Son showing compassion to men and women—regardless of sex, age, race and ethnicity, handicap, social standing, orthodoxy, or moral rectitude—based on his knowledge of a person’s specific suffering. But in the immediate context of the Last Supper discourse, Jesus wraps himself with a towel and washes the disciples’ feet: he sees their need and stoops to the level of a lowly servant to meet that need (John 13:3–5). After washing the dirty feet he concludes,

If I then, your Lord and Teacher, have washed your feet, you also ought to

¹⁶ Karl Barth, *Church Dogmatics IV.2, The Doctrine of Reconciliation*, tr. G.W. Bromiley (London: T and T Clark, 2010).

wash one another's feet. For I have given you an example, that you also should do just as I have done to you (A) servant is not greater than his master . . . If you know these things, blessed are you if you do them (John 13:14–17).

Loving “as I have loved you” may involve the gift of total self-sacrifice—offering one's place in a Titanic lifeboat—or may involve something menial and undramatic—washing someone's dirty clothes. Loving may include the gift of asking a man or woman questions, finding out where he or she may be facing hardship, and responding with compassion—using words that build up, that fit the occasion, that give grace, that are kind and tenderhearted (Eph 4:29, 32).

The apostles echo Jesus in commanding love for one another. They add many other forms of reciprocal generous treatment of one another. The single Greek word, ἀλλήλων (*allēlon*), translated *one another*, occurs in fifty-nine exhortations urging Christians to do something for one another.¹⁷ There are no gender or age distinctions in the *one another* passages. The Apostle Paul mandates “bearing with one another in love” (Eph 4:2), for example, to an audience which clearly included men, women, and

¹⁷ A representative list of the fifty-nine *one another* mandates is instructive of the kind of care members of the body of Christ are to have for one another:

Wash one another's feet (John 13:14).

Love one another (John 13:34).

Love one another with brotherly affection. Outdo one another in showing honor (Rom 12:10).

Live in harmony with one another (Rom 12:16).

Therefore let us not pass judgment on one another (Rom 14:13).

Therefore welcome one another as Christ has welcomed you, for the glory of God (Rom 15:7).

Greet one another with a holy kiss (Rom 16:16).

Through love serve one another (Gal 5:13).

Let us not become conceited, provoking one another, envying one another (Gal 5:26).

Bear one another's burdens, and so fulfill the law of Christ (Gal 6:2).

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you (Eph 4:32).

Submitting to one another out of reverence for Christ (Eph 5:21).

(I)n humility count others more significant than yourselves (Phil 2:3).

Do not lie to one another . . . (Col 3:9).

Therefore encourage one another and build one another up . . . (1Thess 5:11).

And let us consider how to stir up one another to love and good works . . . (Heb 10:24).

children.¹⁸ All in the church are to be busy “one-anothering one another”¹⁹—greeting one another, showing honor to one another, welcoming one another, living in harmony with one another, encouraging one another, building one another up. Whether in marriage or in ministry or in church life, mutual caring through the many *one anothers* should be the rule, not the exception. Practicing the *one anothers* has no sex, class, or race specifications.

“That the Members May Have the Same Care for One Another”

(1 Cor 12:25)

But why does loving one another and living out the *one anothers* need to go beyond the general commands of being kind to one another, encouraging one another, and living in harmony with one another? Why make a case that twenty-first century American men and women—whether clergy or lay—should make an effort to know about one another’s sex-specific hardships and challenges as part of living out their Christian faith?

The Apostle Paul has some of his most helpful things to say to his most conflicted church. Writing to a deeply divided, factious church, the Apostle Paul was explicit about the interdependence of man and woman, reflecting on the interdependence originating in the Genesis creation account: “Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God” (1 Cor 11:11–12).

¹⁸ The apostle gives specific instructions to women (Eph 5:22–24), men (5:25–33) and children (6:1–3).

¹⁹ Andy Stanley summed up the fifty-nine commands of what believers are to do: “The primary activity of the church was one-anothering one another.” Andrew Mason, “The 59 One Anothers of the Bible,” Small Group Churches, accessed September 18, 2018, <http://www.smallgroupchurches.com/the-59-one-anothers-of-the-bible/>.

What light is shed on interdependence by New Testament descriptions of the church? Jesus and the apostles use multiple metaphors for believers: a cultivated field,²⁰ stones in a temple,²¹ fellow citizens or household members,²² brothers and sisters,²³ a letter,²⁴ sheep,²⁵ and the bride of Christ.²⁶ While all of these images show interconnectedness of one sort or another, the Apostle Paul, who wrote most of the *one another* commands, took the reciprocity of one another to the highest level: the body of Christ metaphor. The image is developed at length in 1 Cor 12:12–31. This image that the men and women of the Christian community are all body parts of one living, human body emphasizes the interconnectedness and significance of each person in the body, including the particular interdependence of men and women made explicit in chapter eleven. One organ or limb simply cannot survive without the healthy functioning of the other parts. Similarly, a body part cannot exist in isolation, disconnected from the body. Even an organ being transplanted can survive outside a body for only a few hours. Paul does not say men are certain parts, women are other parts. He does not assign priority to some parts over others; in fact quite the contrary. All members contribute to the

²⁰ “For we are God’s fellow workers. You are God’s field, God’s building” (1 Cor 3:9).

²¹ “(Y)ou yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet 2:5).

²² “So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God” (Eph 2:19).

²³ “For whoever does the will of my Father in heaven is my brother and sister and mother” (Matt. 12:50); and the many references to ἀδελφοί, *adelphoi*, believers who are in a family relationship of brothers and sisters in the New Testament.

²⁴ “And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (2 Cor 3:3).

²⁵ “Jesus, the great shepherd of the sheep” (Heb 13:20).

²⁶ “Come, I will show you the Bride, the wife of the Lamb” (Rev 21:9), where the church bride is married to the Lamb groom.

flourishing of the body: “the parts of the body that seem to be weaker are indispensable . . .” (1 Cor 12:22).

For much of church history it has been men who have occupied the positions of head, doing the more prominent work of ministry.²⁷ Historically white people have occupied positions of superiority over people of color, both in the United States and elsewhere; the educated have assumed superiority over the less-educated. The body of Christ image works against such divisions; all body parts are essential, including the contributions of both men and women, both white and non-white, both educated and less-educated. There are no non-essential body parts, no one tucked away, hidden in a blind spot. Sometimes certain members’ hardships dominate the church’s attention; yet no one is to be more privileged than another, assuming that their prominence in the body or their pain in the body is more important than that of others. A member who is hurting affects everyone: “If one member suffers, all suffer together; if one member is honored, all rejoice together” (1 Cor 12:26). Paul assumes this mutual suffering as a statement of fact, not a command. Unlike contemporary culture, the rule in the church should not be “If one part suffers, claim victim status!”

In the Christian community, how can “all suffer together” without knowing what the other person’s suffering is? Paul does not use sex-limiting language; he is not assuming that only certain body parts suffer—only the feet but not the elbows; only women, or only men, or only the poor, or only minority racial groups, or only people in

²⁷ See Dana L. Robert, *American Women in Mission: A Social History of Their Thought and Practice* (Macon: Mercer University Press, 1997); Ruth A. Tucker and Walter Liefeld, *Daughters of the Church: Women and Ministry from New Testament Times to the Present* (Grand Rapids: Zondervan, 1987).

the developing world. Loving one another requires more than a passing knowledge of the other person. Men and women can, for example, be interdependent and in equally significant roles in ministries in the church or in the wider Christian community, yet still be self-absorbed and totally ignorant of the hardships that a particular man, woman, or ministry partner faces outside of the church context that brings them together. The path to insight into how another is suffering is to ask, then to follow up with appropriate questions, compassion, and action.²⁸

²⁸ See Appendix I: Showing Care by Asking Questions.

CHAPTER THREE:

LITERATURE REVIEW

Introduction

The ideological divide over partisan and gender issues in the United States, both in the culture and the church, provides background and rationale for this objective, evidence-based approach to lessening that divide and removing blind spots.²⁹ The hope is that objective research statistics can be heard sympathetically by men and women, even if

²⁹ The publication of Betty Friedan's *The Feminine Mystique* (New York: Dell, 1963) launched the Women's Liberation Movement. While the movement has led to many advances for women (summarized in Collins, q.v.) some of the fruit has been polarization Left and Right. Second-wave feminism picked up where first-wave feminism, the women's suffrage movement, left off, saying that this culture needed to recognize and do something about the remaining problems and inequities facing women. Polarization was almost immediate, particularly with the rise of the radical feminists such as Shulamith Firestone and the explicit misandry of Robin Morgan. The rise of the feminist movement provoked a reaction: "No, you feminists have the wrong analysis," conservative men objected. George Gilder was an early critic in his *Sexual Suicide* (New York: Quadrangle Books, 1973), revised and reissued as *Men and Marriage* (Gretna, Louisiana: Pelican Publishing Company, 1986): Women are superior, and men need them and traditional monogamy to harness their sexuality and save them from themselves; otherwise they are predatory and a danger to society. Steven Goldberg claimed that patriarchy—men's occupying the positions of highest achievement in all human societies—is universal and is rooted in biology. He revised *The Inevitability of Patriarchy* (New York: William Morrow and Company, 1973), responding to his critics in *Why Men Rule* (Chicago: Open Court, 1993). A conservative woman was an early and persistent voice critiquing the feminist analysis; she saw dangers for women in feminist goals such as abortion on demand and the Equal Rights Amendment (ERA). She launched a movement, STOP ERA, that succeeded in stopping its passage. See Phyllis Schlafly, *Feminist Fantasies* (Dallas: Spence Publishing Company, 2003), for a collection of her essays written in the 1980s and 1990s. Historian Marjorie J. Spruill's *Divided We Stand: The Battle Over Women's Rights and Family Values That Polarized American Politics* (New York: Bloomsbury, 2017) traces the sharp Left/Right polarization in current American politics to its roots in the women's movement and the sharp reactions to it in the late-1970s, climaxing in the year of state conventions leading up to the National Women's Conference in Houston in November 1977. Developing a twenty-six point women's rights agenda, including passing the ERA, federal funding of abortion, civil rights for lesbians, the agenda coming out of the Women's Conference was presented to President Carter; it went nowhere. The ongoing legacy, however, was a woman-led, organized, coalesced pro-family, anti-feminism coalition that still influences today's political parties and gender politics. The fruit of that conference was sharp divides between feminists and newly formed and galvanized pro-family forces. Whereas in the early years of the decade both Republican and Democratic party platforms, candidates, presidents, and first ladies had vigorously supported the ERA, by the 1980 presidential race, the parties were sharply divided on "family values" issues such as abortion, the ERA, and gay rights. Two sides were out in force. Gail Collins traces five decades of dramatic change and progress for women in *When Everything Changed: The Amazing Journey of American Women from 1960 to the Present* (New York: Little, Brown, and Company, 2009). Some thirty years after Betty Friedan, the rise of the far smaller men's movement asks, "What about us? What about male suicide rates? Men's diseases? Custody inequities disfavoring fathers? Men as cannon fodder? The problems of men are not being recognized." Feminism and the reactions to feminism are likewise reflected in the debates and polarization within the Christian community and in the wider culture.

they find themselves on opposite sides of the ideological gender divides on various controversial questions.³⁰ Both print and online resources have been valuable for researching data on lesser-known hardships men and women face.

Lesser-Known Hardships Women Face

The media-dominating gender issues—sexual harassment and abuse of women and the inappropriate sexual behavior of men—are current high-profile hardships of women, particularly as the fallout of the explosive #MeToo movement continues to move through American society. While these issues are not the focus here because they are not lesser-known, they are acknowledged as significant hardships from which some women suffer. These concerns are being addressed sympathetically in Christian contexts as well as in many specific areas of society.³¹

³⁰ See, for example, Mary Roth Walsh, *Women, Men, and Gender: Ongoing Debates* (New Haven: Yale University Press, 1997), for two substantial opposing answers to each of eighteen controversial gender questions including “Conversational style: Do women and men speak different languages?” “Are rape statistics exaggerated?” “Mathematics: is biology the cause of gender differences in performance?” “Pornography: is it harmful to women?”

³¹ See the resources on abuse listed in Chapter One, footnote 51. Francis Collins, head of the National Institutes of Health, is addressing sexual harassment in the sciences. PBS News Hour, March 6, 2019.

Some Christian men and women wrestle with the question, “What are appropriate roles for women in the church and in the Christian community?”³² This topic continues to be controversial and well-resourced, and, while of interest, is also not a focus here. Larger structural questions, such as various perspectives on masculinity³³ or feminism³⁴ are not addressed, although such resources have been instructive during the gestational

³² The reader is referred to a host of resources addressing this topic which has some Christians polarized against others. On the egalitarian side (both women and men should be able to serve in the church according to their gifts, not limited by gender), some helpful books include Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids: Zondervan, 2009) for a meticulous, exhaustive treatment of all the Pauline texts relevant to this question, concluding that the Apostle Paul consistently teaches and practices the equality of men and women in church and in marriage. Ronald W. Pierce, Rebecca Merrill Groothuis, editors, *Discovering Biblical Equality: Complementarity Without Hierarchy* (Downers Grove, IL: IVP Academic, 2005), provide a compilation of scholarly articles from various voices, presenting the same conclusion. The website of Christians for Biblical Equality (<https://www.cbeinternational.org/>) offers articles and bibliographic resources. On the complementarian side, (certain roles in the church are reserved for men; men and women are ontologically equal, functionally different; husband's leadership in marriage), see John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton: Crossway, 1991). The website of the Council on Biblical Manhood and Womanhood (<https://cbmw.org/>) offers articles and resources supporting this organization's point of view. The Gospel Coalition takes a similar stance on male leadership in the church (thegospelcoalition.org).

³³ The men's movements are arguably divided, fragmented, polarized. See Kenneth Clatterbaugh, *Contemporary Perspectives on Masculinity: Men, Women, and Politics in Modern Society, second edition* (Boulder, CO: Westview Press, 1997). Clatterbaugh is useful as an overview of eight different masculinities at the time of his writing: conservative, pro-feminist, men's rights movement, mythopoetic, socialist, gay, African American, and Promise Keepers. Even as the feminist movement diversified and split soon after its beginnings, various masculinities offer opposing prescriptions for men and society. Warren Farrell, originally the leader of the pro-feminist movement, later became a founder of the men's rights movement, hitting a responsive nerve with *The Myth of Male Power: Why Men Are the Disposable Sex* (New York: Simon and Schuster, 1993); (warrenfarrell.com). Men's Movement iterations such as Promise Keepers and the Mythopoetic Movement, whose classic text is Robert Bly's *Iron John: A Book about Men* (Reading, MA: Addison-Wesley, 1990) encouraged men to meet together as men for stadium rallies or drumming in the woods, but were quite limited in their influence on the wider conversation women were having about men. Andrew Kimbrell looks at the effects of industrialization, politics, and technology on creating the modern male psyche in *The Masculine Mystique: The Politics of Masculinity* (New York: Ballentine, 1995).

³⁴ Polarization likewise exists within feminism. See Rosemarie Tong, *Feminist Thought: A More Comprehensive Introduction (Third Edition)* (Boulder, CO: Westview Press, 2009) for an overview of various feminisms that arose after the second-wave feminism of the 1960s and 1970s. Feminism, never a unified entity, evolved—or fragmented—into many feminisms after the achievement of most of the original goals. Tong categorizes eight significantly different directions: liberal feminism; radical feminism; Marxist and socialist feminism; psychoanalytic feminism; care-focused feminism; multicultural, global, and postcolonial feminism; ecofeminism; and postmodern and third-wave feminism. Christina Hoff Sommers pushes back against what she sees as negative developments in feminism in *Who Stole Feminism? How Women Have Betrayed Women* (New York: Simon and Schuster, 1994). Sommers considers herself a second-wave, *equity* feminist—wanting equal treatment for all, both men and women, but not preferential treatment for some which, in her analysis, is what feminism had become. Further criticism from within feminism comes from the outspoken Camille Paglia, *Free Women, Free Men: Sex, Gender, Feminism* (New York: Pantheon Books, 2017).

phases of this thesis-project. Also not addressed here is whether and how boys and men need to be resocialized, nor the question of whether *patriarchy* is an appropriate term for describing male/female power relations, particularly in the church.³⁵ The cultural lens in the U.S. in the twenty-first century has been positioned so that the issues above are in focus. Other lesser-known hardships women experience are invisible, blurred, or blind spots. The lens of this thesis-project focuses on objective, measurable hardships which can be considered without needing to affix blame on one sex for the other sex's troubles.

Determining which hardships of women to highlight has involved plowing untilled ground. No claims are made here that this researcher's choice of topics is complete or the depth of research is comprehensive. This thesis-project's purpose is achieved if, through encountering objective information, men and women in the Christian community grow in awareness and sympathy for one another's hardships. For the section on women, many of the hardships chosen are connected to a woman's reproductive life since this is something all women experience, in every racial, ethnic, and socioeconomic group, and across the age span.

³⁵ While *patriarchy* is a controverted term and subject to multiple definitions, many interpreters use this term to describe oppression and domination of men over women and find it helpful to view the nature of male/female relationships in a disordered world through this lens. Among biblical interpreters see, for example, Carolyn Custis James, *Malestrom: Manhood Swept into the Currents of a Changing World* (Grand Rapids: Zondervan, 2015); Alice Mathews, *Gender Roles and the People of God: Rethinking What We Were Taught about Men and Women in the Church* (Grand Rapids: Zondervan, 2017); and articles on patriarchy on the Christians for Biblical Equality website (cbeinternational.org). Archaeologist and Old Testament scholar Carol Meyers presents archaeological data questioning the patriarchal analysis of the Old Testament in "Was Ancient Israel a Patriarchal Society?" *Journal of Biblical Literature*, Volume 133, Number 1, 2014, 8-27, and her chapter "The Family in Early Israel," in Leo G. Perdue et al., *Families in Ancient Israel*. (Louisville, KY: Westminster John Knox Press, 1997), 1-47. Cynthia Eller challenges the theory of a prehistoric matriarchy in *The Myth of Matriarchal Prehistory: Why an Invented Past Won't Give Women a Future* (Boston: Beacon Press, 2000). Other issues not addressed here include brain research on different structural organization in male and female brains, different ways men and women learn, different ways men and women experience guilt, shame, vulnerability, and worthiness. For the latter, see the work of Brené Brown widely disseminated in her TED talks such as "The Power of Vulnerability" and "Listening to Shame" based on her social work research.

The most helpful sources for researching current statistics on physical conditions of women are U.S. government websites, many of which are updated yearly. An excellent portal to medical literature is through the National Institutes of Health (hereafter NIH),³⁶ the nation's biomedical and health-related research agency, which supports the National Library of Medicine. PubMed is NIH's free search engine and database, comprising more than twenty-nine million sources, accessing primarily the MEDLINE database of references and abstracts on life sciences and biomedical topics. It is possible to access an abstract for a peer-reviewed medical journal article on, for example, gender disparities in osteoporosis, and often access the full journal article without a pay wall. In footnotes, abstracts to articles are designated with PMID; if the full text is available on PUBMED, the web address will have PMCID and the article's ID number. Wherever possible this study references articles through the PUBMED site as it is hoped they will be somewhat stable. The NIH has twenty-seven subsidiaries, including the National Institutes of Mental Health, the National Cancer Institute, and the National Institute of Child Health and Development, each with extensive, accessible resources.

The Centers for Disease Control and Prevention (hereafter CDC), a division of the U.S. Department of Health and Human Services, is another government resource for factual overviews of conditions, such as interstitial cystitis, and links to NIH resources on the condition, including clinical trials, research studies, journal-referenced descriptions of the condition, and treatments available. The CDC website houses the National Center for Health Statistics which features searchable, clearly written and graphically presented data

³⁶ National Institutes of Health, U.S. Department of Health and Human Services, <https://www.nih.gov/>.

briefs for current statistics on for example, obesity rates of men and women broken down by sex, age, and racial/ethnic group. Quality is consistent across these websites. The various government websites are linked, so that a search for suicide rates on one site may link to the NIH or CDC sites. Education statistics are tracked by the National Center for Education Statistics; legal statistics are tracked by the Bureau of Justice Statistics. The Pew Research Center's online social science and religious survey data have been helpful.³⁷ Various journal articles, websites, and national newspaper articles were instructive. Conversations with women suffering various conditions enhanced the researcher's knowledge and sympathy. The nature of the precise government websites is that should this thesis-project have a future life, updating statistics should be a fairly straightforward task.³⁸

Lesser-Known Hardships Men Face

The government websites available for researching women's medical statistics are essential sources for researching statistics on men as well. Male/female comparisons are made using the same measuring tools. A few additional sites are helpful. Workplace

³⁷ The Pew Research Center states that it is "a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping the world. We conduct public opinion polling, demographic research, content analysis and other data-driven social science research. We do not take policy positions." About Pew Research Center.

³⁸ Other helpful online sources include the following organizations or government agencies: Pew Research Center, Religion and Public Life; Barna Research; American Cancer Society; Mayo Clinic; Bureau of Labor Statistics; U.S. Census Bureau; U.S. Equal Employment Opportunity Commission; Bulletin of the World Health Organization; the Heritage Foundation; FBI Uniform Crime Reporting; AEIdeas; Manhattan Institute for Policy Research; Office on Women's Health, U.S. Department of Health and Human Services; Insurance Institute for Highway Safety, Highway Loss Data Institute; the U.S. Department of Housing and Urban Development; national newspapers (*Wall Street Journal*, *New York Times*, *Washington Post*) and local newspapers; U.S. Department of Veterans Affairs; the National Bureau of Economic Research; and National Vital Statistics Reports.

fatality statistics become specific dates, locations, and circumstances on the Department of Labor's Fatal Facts website which lists the name and detailed circumstances of workplace fatalities or catastrophes.³⁹ The National Center for Education Statistics in the U.S. Department of Education supplies graduation statistics.⁴⁰

Warren Farrell's books were key in opening up this researcher's lens to see that men, as well as women, suffer hardships and to see many areas where men and boys are disadvantaged. In *The Myth of Male Power*⁴¹ Warren Farrell challenges the narrative that men are more powerful than women.⁴² Farrell argues that male power is a *myth*; women experience men's perceived power without considering men's experience of women's power—women's sexual power and beauty, men's devoting themselves to working long hours for women. Farrell presents many categories where American men are disadvantaged compared to women: shorter lifespans, greater disease and suicide rates, lower educational achievement, more deaths in the workplace, the historical obligation of the draft and war. Farrell challenges the prevailing orthodoxy that men hold the power, that they are the oppressors, that women are the oppressed. His contribution to the

³⁹ OSHA Fatal Facts, Occupational Safety and Health Administration, U.S. Department of Labor, <https://www.osha.gov/Publications/fatalfacts.html>.

⁴⁰ "Public High School Graduation Rates," National Center for Education Statistics, U.S. Department of Education, accessed April 12, 2019, https://nces.ed.gov/programs/coe/indicator_coi.asp.

⁴¹ Warren Farrell, *The Myth of Male Power: Why Men Are the Disposable Sex* (New York: Simon and Schuster, 1993).

⁴² Farrell, a board member of the New York City chapter of the National Organization for Women in the early years of the women's movement, states, "Everything went well until the mid-seventies when NOW came out against the presumption of joint custody. I couldn't believe the people I thought were pioneers in equality were saying that women should have the first option to have children or not to have children—that children should not have equal rights to their dad." J. Steven Svoboda, "An Interview with Warren Farrell," www.warrenfarrell.org/Links/MenWeb.html, accessed December 6, 2017. The rights of fathers for their children is a major battlefield for the men's rights movement. Farrell addresses this topic in *Father and Child Reunion: How to Bring the Dads We Need to the Children We Love* (Sydney: Finch Publishing, 2001).

conversation on men and women is to put hardships of men on the map and ask the culture to pay attention to men as well as to women. While his 1993 statistics are not current, the categories Farrell highlights are still problems for men.⁴³

In *Why Men Earn More: The Startling Truth Behind the Pay Gap—and What Women Can Do about It*,⁴⁴ Farrell addresses a major battle in the gender wars: the pay gap. He began questioning his 59¢ button, one of the basic tenets of feminism: “Why would an employer hire men for a dollar an hour if he could get women to do the same work for fifty-nine cents?”⁴⁵ He concluded that market forces would solve that problem: the company paying employees 59 cents per hour would put the other companies out of business. He then dug deeper and discovered valid reasons for some people being paid more. Farrell lays out and illustrates twenty-five different choices people—usually men and fathers—make in the workplace that lead to more pay.⁴⁶ His research pours oil on troubled waters and gives a woman a choice: she can make some of those hard choices, too—work longer hours, take a more dangerous job, major in computer science rather

⁴³ Andrew Kimbrell continued the conversation in his 1995 *The Masculine Mystique: The Politics of Masculinity*, presenting a compassionate view of the lives of real men. A more recent addition is social psychologist Roy Baumeister’s *Is There Anything Good About Men? How Cultures Flourish by Exploiting Men* (Oxford: Oxford University Press, 2010). The present thesis-project focuses on the U.S. but writers in the United Kingdom, such as the former editor of *Punch* magazine, David Thomas, produced *Not Guilty: The Case in Defense of Men* (New York: Morrow, 1993), addressing similar issues. A Canadian team, Paul Nathanson and Katherine Young, have produced a monumental four-part treatment of the cultural animus against men in *Spreading Misandry: The Teaching of Contempt for Men in Popular Culture* (2001); *Legalizing Misandry: From Public Shame to Systemic Discrimination against Men* (2006); *Sanctifying Misandry: Goddess Ideology and the Fall of Man* (2010); and *Replacing Misandry: A Revolutionary History of Men* (2015).

⁴⁴ Warren Farrell, *Why Men Earn More: The Startling Truth Behind the Pay Gap—and What Women Can Do about It* (New York: Amacom, 2005).

⁴⁵ Fifty-nine cents was the average earnings per hour of a woman compared to a man when Farrell began his career in the late 1960s.

⁴⁶ See Appendix F: The Gender Earnings Gap.

than English literature—if making more money is her goal. Farrell commends women who make choices that lead to a better life but may not lead to more pay.

Farrell continues to influence the conversation on men and boys in his 2018 *The Boy Crisis: Why Our Boys Are Struggling and What We Can Do About It*.⁴⁷ The situation for men and boys has not improved since he wrote *Myth* in 1993. A large section of the book deals with “father absent” boys. Farrell cites numerous studies that show that boys are particularly vulnerable to the absence of a father in their lives. Farrell offers practical advice to help parents, teachers, and policy makers make changes which will lead to the increased well-being of boys who are failing in many areas of life. John Gray adds a section on non-pharmaceutical ways of dealing with ADHD, a condition which primarily afflicts males.

A well-represented topic of ongoing concern for American women is “violence against women”; women are the victims, men the perpetrators. What is less visible to the point of being a blind spot is the statistical reality that men as well as women are victims of domestic abuse. Some researchers have found gender parity. A helpful resource in removing this blind spot is attorney Thomas B. James’s *Domestic Violence: The 12 Things You Aren’t Supposed to Know*.⁴⁸ James lays out a research-based case that *violence against women* is not the way to frame this problem. Both men and women are victims;

⁴⁷ Warren Farrell and John Gray, *The Boy Crisis: Why Our Boys Are Struggling and What We Can Do About It* (Dallas: BenBella Books, 2018). Christina Hoff Sommers shares a similar concern for boys who are languishing educationally and socially. She challenges the “myth of shortchanged girls” and questions that something is basically wrong with boys in *The War Against Boys: How Misguided Policies are Harming Our Young Men* (2015; revised edition of 2000 edition). (New York: Simon and Schuster, 2015).

⁴⁸ Thomas B. James, *Domestic Violence: The 12 Things You Aren’t Supposed to Know* (Chula Vista, CA: Aventine Press, 2003).

both men and women are perpetrators. Domestic violence is not a male problem; it is a human problem. Particularly enlightening on why this problem is not better known is his chapter listing seventy-eight reasons male victims of abuse do not report the incident to the police.⁴⁹

Martin Fiebert has contributed to the evidence for the gender symmetry of domestic violence. He has collected a bibliography of research on the subject including “343 scholarly investigations; 270 empirical studies and 73 reviews and/or analyses, which demonstrate that women are as physically aggressive, or more aggressive, than men in their relationships with their spouses or male partners.”⁵⁰ Each bibliographic entry, whether a peer-reviewed research study or a literature review, features a brief summary of the results, including statistics on male-initiated or female-initiated assault. Some studies deal with causation. The topic of domestic violence gender symmetry is not without critics, given the widespread assumption that domestic violence is a gendered issue, but the extent of this research challenges the received wisdom that the victims are always women, the perpetrators are always men. Ministries in the Christian community addressing domestic violence would be well served to consider broadening their lens to one that is gender inclusive.

⁴⁹ James, “Domestic Violence against Men is the Most Under-Reported Crime,” 63–84.

⁵⁰ Martin Fiebert, “References Examining Assaults by Women on Their Spouses or Male Partners: An Annotated Bibliography.” Martin S. Fiebert, Department of Psychology, California State University, Long Beach, Last updated, June 2012. www.csulb.edu/~mfiebert/assaults_bib343_201307.doc, accessed January 3, 2019. Many of the research studies are based on survey data using the Conflict Tactics Scale which was developed by Murray Straus and Richard Gelles. The notion of gender symmetry in domestic violence is highly controversial; feminist critics reject what they perceive as a misogynist agenda and other researchers criticize the methodology used in gathering domestic violence data.

Problems of Men in the Church

The lack of women in church leadership receives much attention; the lack of men in the church pews receives little. The typical church is 61 percent female worshipers, 39 percent male.⁵¹ Why have so many men abandoned the church? Leon Podles addresses this lopsidedness in *The Church Impotent: The Feminization of Christianity*.⁵² Underlying his historical study is a philosophical analysis of masculinity and femininity. He argues that since the Middle Ages, when bridal mysticism became the spirituality of the church, masculinity has been marginalized. The church lost hold of masculine initiation rituals, the signposts of masculinity, and Christianity became “feminized.” Masculine energy finds its outlet in sports, brotherhoods, military-like organizations such as the Boy Scouts, war games, or violence, but not in the church.

In her chapter “Recycling the Cult of True Womanhood,” Alice Mathews rehearses the feminization of the church as a consequence of large social changes in nineteenth-century America.⁵³ Men and women sought to redefine themselves after the Industrial Revolution when manliness was no longer confirmed in traditional muscular ways. The competitive, dirty world of business and politics became man’s sphere; the home, piety, morality, and the church became woman’s sphere. Men and women’s natures were different, their spheres were separate, and women were morally superior. Church fit

⁵¹ “What are the Major Challenges That U.S. Congregations Face?” U.S. Congregational Life Survey, accessed January 4, 2019, <http://www.uscongregations.org/blog/2014/02/17/what-are-the-major-challenges-that-u-s-congregations-face/>.

⁵² Leon J. Podles, *The Church Impotent: The Feminization of Christianity* (Dallas: Spence Publishing Company, 1999). A former federal investigator, Podles spotlights the Roman Catholic Church’s sexual abuse crisis in *Sacrilege: Sexual Abuse in the Catholic Church* (Baltimore: Crossland Press, 2008).

⁵³ Alice Mathews, *Gender Roles and the People of God: Rethinking What We Were Taught about Men and Women in the Church* (Grand Rapids: Zondervan, 2017), 204–221.

women's natures, not men's. Mathews highlights the nineteenth-century collaboration between clergy and women against the men who were absent from the church. Efforts to remasculinize the church included the brief Men and Religion Forward Movement. Mathews and Podles both point out that sport became a substitute for religion.

David Murrow, acknowledging his debt to Podles, addresses the church male deficit in his popular-level *Why Men Hate Going to Church*.⁵⁴ He humorously points out things men do not like—holding hands, singing love songs to Jesus, sharing feelings—and things they do like—action, adventure, achievement, challenge, risk, reward.⁵⁵ He agrees with Podles that the ideology of masculinity (which includes sport) has replaced Christianity as the true religion of men. While some will chafe at his generalizations about the *masculine spirit* and the *feminine spirit*, his observations can also apply to women who are bored with traditional church volunteer opportunities such as childcare, hospitality, teaching children, making coffee, cooking, and caring for the sick. Murrow's approach does not require male leadership in a church; he showcases a Midwestern United Methodist woman pastor who implemented some of his ideas; men flocked to the

⁵⁴ David Murrow, *Why Men Hate Going to Church* (Nashville: Thomas Nelson, 2005). Murrow has a ministry, Church for Men, with resources to help churches become more welcoming to men: <http://churchformen.com/>. A similar view of the masculinity needed in evangelical Christianity is seen in John Eldredge's invitation to men to "discover their masculine heart" in *Wild at Heart: Discovering the Secret of a Man's Soul* (Nashville, TN: Thomas Nelson, 2001). Promise Keepers, an evangelical Christian men's movement particularly influential in the 1990s, drew men together in rallies in sports stadiums, encouraging men to keep "The Seven Promises of a Promise Keeper," which include commitment to Christ, sexual faithfulness in marriage, and commitment to the local church.

⁵⁵ Murrow sums up his book in an amusing presentation, "Church on Trial—Why Men Hate Going to Church," <https://www.youtube.com/watch?v=KdBANyx64Q8&t=484s>, accessed January 11, 2019.

church.⁵⁶ His book might challenge readers to do some Sunday morning head counts—both of those serving in front and those in the pews.

Biblical Research

A valuable resource for searching and working in the biblical text is Accordance Bible software.⁵⁷ This tool has been invaluable for searching out the Deborah/Moses parallels (Appendix G). Word searches such as *groanings* (Exod 2:24) in Hebrew, the Septuagint Greek equivalent, and the Greek word in its New Testament uses allowed patterns to emerge, common ways God—Father, Son, Spirit—acts. Searching a Greek or English word pair, such as *see* and *compassion*, for example, allows one to notice a pattern in Jesus’ healing ministry: he sees a person’s situation, has compassion, and acts to heal.

Summary

The challenge in doing this research and in preparing the project is how to present lesser-known problems of both men and women knowledgeably and with balanced sympathy for men and for women, aware of but sidestepping the land mines in the culture wars. What issues and what manner of presentation will promote both awareness and compassion for the men and the women who experience these hardships? Once the issues are identified, the resources for such research are rich.

⁵⁶ YouTube: Amazing Grace A Church for Men. The 15-minute video features Grace United Methodist Church in LaSalle, Illinois, and pastor Rev. Dr. Jennifer Wilson, who wanted to breathe new life into her congregation and took deliberate steps to make the church more appealing to men without diminishing the women’s involvement.

⁵⁷ Accordance 11, (version 11.2.3), July 2016, OakTree Software, Inc., <https://www.accordancebible.com/>.

CHAPTER FOUR:

PROJECT DESIGN

The Purpose of the Project

The investigator explored the hypothesis that an evidence-based approach to the hardships of women and the hardships of men would produce the following positive changes: 1) increase men's awareness of women's hardships and women's awareness of men's hardships; and 2) increase men's sympathy for women's hardships and women's sympathy for men's hardships. The project (hereafter *the study*) was formulated using a data-based presentation to adult men and women about women's and men's hardships testing whether such a presentation would increase reciprocal understanding and sympathy between men and women. The research instrument used for the study included a pre- and post-test and a one-hour slide presentation on hardships of women and hardships of men.

The Nature of the Presentation for the Project

The investigator researched a number of physical, educational, occupational, and sociological hardships of women and of men. Hardships were chosen which can be considered apart from partisan identification and theological orientation, and which cross racial and socioeconomic lines. The topics are introduced in Chapter One with supporting research data contained in Appendix A: Hardships Women Face and Appendix B: Hardships Men Face. The material was then organized into an Apple Keynote slide

presentation, “Raising Men’s Awareness of Women’s Hardships and Women’s Awareness of Men’s Hardships.” The topics covered were supported with statistics and illustrated with photos, tables, and graphs drawn from many sources. The catalog of hardships was not intended to be exhaustive nor the data infallible, but to address lesser-known or underrepresented issues which are often blind spots in the wider gender conversation. Topics included hardships women are exclusively or statistically more likely to experience, and those men are exclusively or more likely to experience. Some results were framed as gender gaps disfavoring women or gender gaps disfavoring men. This balanced approach to gender gaps broadened the lens beyond the term’s usual focus on women to call attention to ways that men, too, are disadvantaged and are suffering; and to highlight other issues of women which seldom make the media spotlight.

The Content of the Presentation

A list of the topics covered in the presentation is found in Appendix M: The Slide Presentation. A recording of the presentation used in the study is posted on YouTube.⁵⁸

Pilot Studies

The investigator gave presentations in three settings as pilot studies which shaped and informed the study. The extensive work involved in preparing the Keynote presentations was groundwork for the study. Many unanticipated variables were identified in the pilot studies which were controlled for in the study.

⁵⁸ “Sympathy for One Another's Hardships,” <https://www.youtube.com/watch?v=TUaY1eFzrfg&t=20s>

The First Pilot Study

The Setting and the Participants

The context was the adult education program on four successive Sundays (September 24, October 1, October 8, and October 15, 2017) in two back-to-back adult classes at Christ Church of Hamilton and Wenham (Episcopal) in Hamilton, Massachusetts. The slide presentation was initially developed as a four-week Sunday morning series. Participants were primarily older adult men and women, (about evenly divided, male and female), ages fifties to early nineties, married, widowed, or single. Each class began with a pretest. The final week ended with a post-test.

Problems Isolated in the First Pilot Study

1. Pre- and Post-Tests: The initial pretest was too long, asked too many questions, and took too much class time away from the presentation. Some of the participants' answers made it clear that some questions were confusing. It was a problem that the pre- and post-tests were not identical. The investigator had inadvertently flipped some of the Likert scales (with "a very great deal" being on the 1 end of the scale, but for other questions, "a very great deal" was on the 7 end of the scale). This was confusing. On the final Sunday there was not time for the post-test so the tests were sent home with stamped, addressed envelopes. Not all were returned. Participants did not take the post-test under the same conditions. Varying amounts of time elapsed since they had seen the slide presentation.
2. Continuity: All participants were not present for all four sessions, nor from the beginning to the end of each session, so they did not hear the same information.

3. Demographic data on participants: Some neglected to fill in key demographic data (“man” or “woman”) or failed to write their identification number (ID) on their pre- and post-tests, making it impossible to determine if there had been change in their awareness and sympathy.
4. Writing instruments. Some wrote in pen, some in pencil introducing a slight variable.

Conclusions

These problems highlighted the need to control more variables to increase the likelihood of experimental success in the study. While this study did not produce usable results, the written comments on the post-test suggested that the slide presentations had raised many participants’ awareness and sympathy.

The Second Pilot Study

The Setting and the Participants

This setting was a group of women meeting for Gathering for Hope North Shore, November 6, 2017. This event provided the opportunity to refine the presentation and eliminate a number of the variables identified in the first pilot study.

Participants included eighteen women—married, widowed, and single—ages thirties through seventies; most were church-goers. Since the investigator knew many of the women, further demographic data were not collected in order to preserve participants’ anonymity and freedom to answer honestly. The presentation was given to a meeting of Gathering for Hope, North Shore, whose purpose is to identify and address inequities for women and girls worldwide. Women who attend this group are generally aware of hardships of women worldwide; meetings present action steps on things group members

can do to make a difference on the issues being considered. Since hardships of men are not addressed by this group, the investigator welcomed the opportunity to bring her presentation to a group already sensitive to seeing and responding to women's hardships.

Changes Made in the Second Pilot Study

1. The four slide presentations of the first pilot study were condensed into a single presentation, thus ensuring that all participants heard the same material at the same time. Slides were edited, topics clarified, condensed, or cut, focusing and sharpening the presentation.
2. Pretest and Post-Test: The pre- and post-tests were shortened and made almost identical, adding the additional question to the post-test: "Is there anything you would like to add?"
3. The tests consisted of ten questions, each answered on a seven-point Likert scale. This time the extremes on the pre- and post-tests were set up consistently with "not at all" at 1 and "a very great deal" at 7 for each question. Two open-ended questions on the pre-test were "What are the hardships of men?" "What are the hardships of women?"
4. The participant ID problem from the first pilot study was solved: Each chair had a folder containing the pretest, with an ID number written on it, and an index card with that number. Participants took the pretest, placed them in a basket, and kept the folder and the index card, thus insuring that each participant's pre- and post-test would have matching numbers. At the end of the presentation, participants were given a post-test which they filled out and returned.

5. Writing instruments: Participants were supplied with identical pencils. When one woman started to write with her own pen, she was given a pencil to protect her anonymity.
6. The problem encountered in the first pilot study of lack of participant continuity across the four presentations was solved: all women were present for the pretest, the presentation, and the post-test; all heard the same information at the same time.
7. The second pilot study participants were women. In order to see if men and women respond differently to the presentation, a group composed of women and men would be needed.

The Third Pilot Study

The Setting and the Participants

The presentation took place in the living room of the investigator's sister, Sarah Edgell, Saturday morning, December 9, 2017, from 9:15 to 11:00 a.m. Participants were Ms. Edgell's women friends, her husband, and another sister, all working professionals and committed Christians. The age range was late fifties to around seventy years old.

Changes Made and Problems Identified

1. Based on the experience of the first and second pilot studies, the investigator further edited slides and condensed her comments.
2. The investigator learned that more practice enhanced the fluency of the presentation.
3. ID numbers emerged as a problem again, reinforcing the need to have a good ID system in place for the study. A post-test was missing for one, and another joined the group after the others had done the pretest. So their data was not usable.

The Study

Changes Made as a Result of the Pilot Studies

The pilot studies had made clear the need to include the following criteria in the composition of the group being studied and in the development of the research instrument:

1. have a slide presentation that lasted no more than one hour;
2. have both men and women in the sample;
3. have all participants present for the entire presentation;
4. have the participant ID number on each pre- and post-test;
5. have a clear pre- and post-test instrument to measure change in awareness of and sympathy for hardships of men and of women;
6. have the pre- and post-test questions match on the variables being measured;
7. have everyone use the same writing instrument;
8. have Institutional Review Board (IRB) approval since this study would be working with students. IRB approval was not required for working with non-students.

Fourteen months had passed since the beginning of the first pilot study. Every effort was made to have the study meet all the criteria for success, to secure sufficient participants and usable data. An incentive program was put in place to attract a significant sample size of volunteers.

The Setting

The study took place Thursday, November 8, 2018, in Alumni Hall at Gordon-Conwell Theological Seminary (GCTS). The lunch hour was chosen as the time most

likely to attract participants who otherwise would be in class, studying, or working. The incentive program included a free hot lunch and a twenty dollar bill to thank each participant who stayed through the post-test.⁵⁹ These three factors—the time of day, the lunch, and the money—helped insure that participants were not tired or hungry and would not treat the project casually. GCTS media men capably assured that the screen, projector, sound system, and lighting were in perfect working order.⁶⁰ Everything about the meal, the room, and the equipment worked flawlessly, so there were no unforeseen context variables introduced.

The Participants

Participants in the study were thirty-eight men and women who are part of the GCTS community either as students, student spouses, staff, alumni, or faculty family members. Demographic data were collected on the pretest: sex, nationality, age (either over or under thirty); how long in the U.S. if non-U.S. born⁶¹ (see Table 1). More detailed demographic data such as finer gradations of age or marital status were not collected in

⁵⁹ Jacqui Bynum and the GCTS Food Services provided a hot lunch for the participants: lasagna, vegetables, salad, brownies, and beverages. Ms. Bynum and her staff handled all the details: food, buffet line set-up, tablecloths, clean-up. The cost for the food was \$353.75.

⁶⁰ One media technician stayed and video recorded the presentation; he was recruited to be a participant as well.

⁶¹ Participants included the following: fifteen men, including six American men thirty or over, four American men under thirty, one American man who was thirty, two Chinese men over thirty, two Korean men over thirty, one Canadian man over thirty; and twenty-three women, including six American women over thirty, eight American women under thirty, one Chinese woman over thirty, one Chinese woman under thirty, one Taiwanese woman over thirty, three Korean women over thirty, two Korean women under thirty, and one Afghan woman under thirty. American-born were 63.2 percent of participants; Chinese, 18.4 percent; Koreans 13.2 percent; *other*, 5.3 percent. Those 30 or under: 47.4 percent; those over 30: 52.6 percent.

order to preserve participants' anonymity.⁶²

Table 1. National Status of Participants

National Status	Frequency	Valid Percent	Cumulative Percent
U.S.-born	24	63.2	63.2
Chinese	7	18.4	81.6
Korean	5	13.2	94.7
Other	2	5.3	100.0
Total	38	100.0	

Human Participant Protection: Institutional Review Board (IRB) approval was needed. David Currie, Director of the Doctor of Ministry program, approved the proposal after seeing the pre- and post-tests and an outline of the presentation. Michelle Williams, GCTS Dean of Students, gave her approval. Study participants were required to sign two copies of the informed consent form, one for themselves and one for the investigator's records.⁶³

Participants in the study were recruited through various means: notices on two GCTS Facebook pages; announcements in the weekly FridayAM community email newsletter; posters around campus; announcements to classes by a few faculty members; and recruitment efforts outside the cafeteria.

⁶² Participants provided the following demographic data on the pretest:

8. I am a woman, man.

9. I am a GCTS student/spouse/staff/alum or community member.

10. My age: under 30, over 30, prefer not to say.

11. How long have you lived in the U.S.? U.S.-born and raised; born outside the U.S. but I have lived in the U.S. since age ____; less than one year; one to three years; four to ten years; _____

12. My country/continent of origin is U.S., Korea, China, Africa, _____.

⁶³ See Appendix J: Informed Consent Form.

Pretest and Post-Test⁶⁴

The procedure was the same as for the pilot studies; for the study, however, everything went smoothly, without complications. The participant ID problem was solved. Participants picked up a sticky note with a number from a randomly arranged array of non-sequential numbers, wrote their number on their pretest, took the pretest, listened to the presentation, took the post-test, and wrote their sticky note number on their post-test before leaving Alumni Hall. All pretests and post-tests were returned; the twenty dollar thank-you was contingent on those two things happening. The investigator's husband handled the distribution and collection of the tests and the distribution of the twenty dollar bills; the investigator did not see participants and their numbers together. Furthermore, most of the participants were unknown to the investigator so handwriting was not recognized.

Participants used a seven-point Likert scale for answering the following four questions which were identical on the pre- and post-tests. These were the variables being measured before and after the slide presentation:

1. I am aware of hardships women in the U.S. face today.
2. I am aware of hardships men in the U.S. face today.
3. I have sympathy for the hardships women in the U.S. face today.
4. I have sympathy for the hardships men in the U.S. face today.

Free-response questions on the pretest included the following to determine participants' perceptions before the presentation:

⁶⁴ See Appendix K for the Pretest and Appendix L for the Post-Test.

5. What are some of the hardships women in the U.S. face today?
6. What are some of the hardships men in the U.S. face today?
7. Do you have any other comments you would like to make about hardships of men and women in the U.S. today?

The post-test did not repeat questions 5, 6, and 7 but included two questions measured on the same Likert scale to determine participants' perception of the effectiveness of the presentation in changing their awareness and sympathy:

5. This presentation has made me more aware of hardships American women face.
6. This presentation has made me more aware of hardships American men face.

Free-response questions on the post-test asked the following, for reporting on what information particularly struck them and for saying if the presentation would lead to any changes:

7. Have any of your ideas and attitudes toward women changed as a result of this presentation?
8. Have any of your ideas and attitudes toward men changed as a result of this presentation?
9. Is there anything you might think, say, or do differently as a result of this presentation?
10. Do you have any other comments you would like to make after the presentation?

The Presentation

The presentation itself lasted about an hour, from 12:05 to about 1:10, leaving ten minutes for the post-test before the promised 1:20 dismissal time. As before, the

investigator used Keynote, Apple's slide presentation program, with about two hundred slides. Participants saw a photo or graphic while the investigator read the text which was written out in the presenter notes. This presentation was a reworking and condensation of the pilot study presentations. The investigator had practiced the presentation with the Keynote timer to insure that all topics would be covered in one hour.

Challenges Eliminated

The study succeeded where the pilots studies had not. The undesirable variables of the pilots were eliminated. Nothing significant went wrong. Despite the large number of topics covered, the investigator was able to move quickly because of the written presenter notes. If there are future presentations, the investigator would like to replace

Table 2. Total Sample Frequency on Effectiveness of the Program on Raising Awareness of Hardships of Women

Answer	Frequency	Percent	Cumulative Percent
7	21	55.3	55.3
6	8	21.1	76.4
5	3	7.9	84.3
4	2	5.3	89.6
3	1	2.6	92.2
2	3	7.9	100.1
1	0	—	100.1

some images which appeared pixilated when blown up on the very large screen.⁶⁵

⁶⁵ The investigator did a presentation to family members the afternoon of November 17, 2018, and received helpful, pointed feedback and suggestions over dinner that evening in addition to comments written on their pre- and post-tests.

Conclusions

The hypothesis tested was whether an evidenced-based approach to lesser-known hardships of women and hardships of men would 1) increase women's awareness of men's hardships and men's awareness of women's hardships; and 2) increase women's sympathy for men's hardships and men's sympathy for women's hardships. The research instrument chosen to measure and bring about the desired changes in awareness and sympathy was an illustrated slide lecture, preceded by a pre-test and followed by a post-test, measuring awareness and sympathy. This was a research instrument the investigator created, including photos, brief narratives, and a tone to communicate compassion for the women and men facing the dozens of areas of suffering and disadvantage referenced. Perhaps there are other, more effective ways to motivate increased and balanced compassion toward one another, but this information-based, objective approach seemed to be an appropriate means to verify the hypothesis.

CHAPTER FIVE:

OUTCOMES AND CONCLUSION

The Study: Results

Investigating Potential Gender and Ethnicity Moderation⁶⁶

Both men and women increased in awareness of and sympathy for hardships of both men and women; there was no difference by sex. All gender main effects had p 's $> .6$, (see moderation analyses in Appendix N: Outcomes). The presentation was not more effective for men or for women; it was effective for both. There was a slight difference by nationality, with Koreans and *other* showing a bigger change than U.S.-born participants and Chinese.⁶⁷ But the sample size of non-U.S. born was not large enough to draw any further conclusions. Effect due to gender or nationality is therefore not considered further.

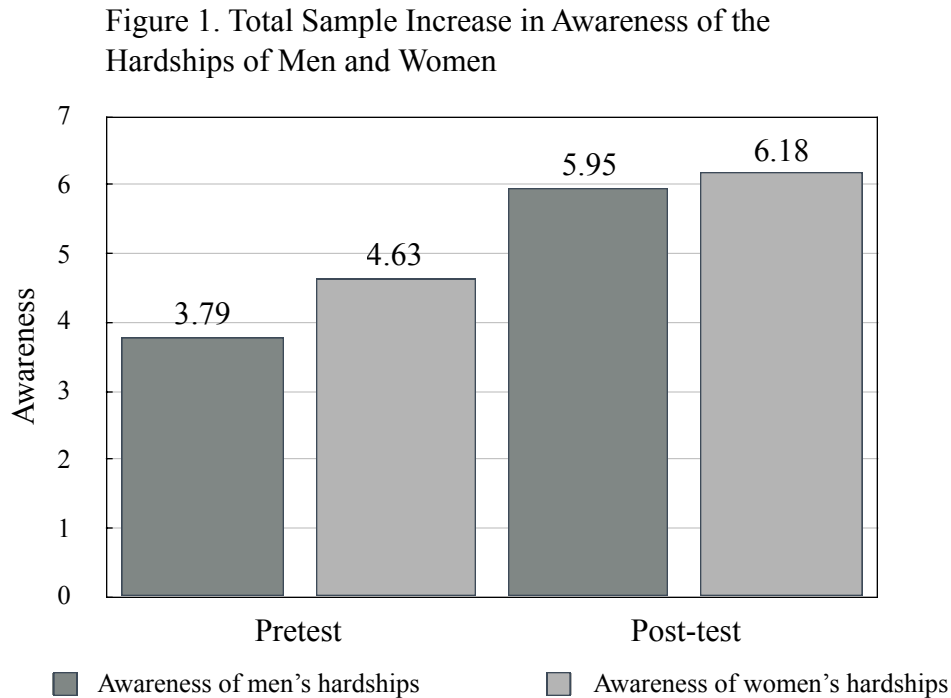
Main Results

The study was effective in increasing all four measures being tested: men's awareness of women's hardships, women's awareness of men's hardships, men's sympathy for women's hardships, and women's sympathy for men's hardships. The difference between the pre- and post-test scores for all four measures being tested was statistically significant (t 's = 7.68, 9.47, 6.16, 7.56, respectively, all p 's $< .0005$). The participant sample's pre-test awareness of hardships of women was higher (mean 4.63 on

⁶⁶ For data analysis, the investigator is deeply indebted to Jonathan P. Gerber, Associate Professor of Psychology, Gordon College, Wenham, Massachusetts. He advised all the statistical analyses and provided the terminology and the wording for expressing the results.

⁶⁷ The nationality category *other* included a Canadian and an Afghani. The participants who were not U.S.-born had been in the U.S. for varying amounts of time. That difference was not analyzed.

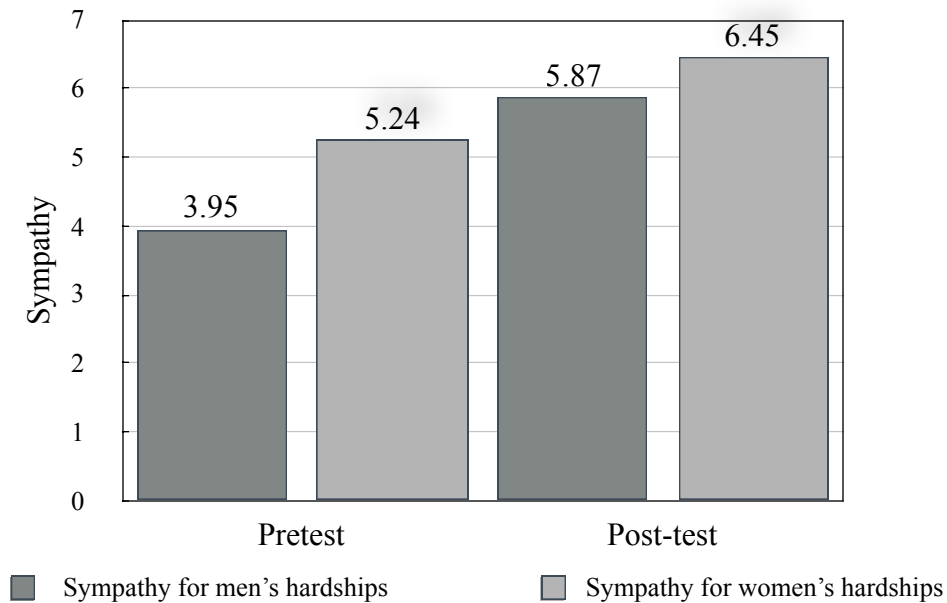
a 7-point scale) than their awareness of hardships of men (mean 3.79), a differential of +.84 (Figure 1).⁶⁸



The participant sample's mean post-test awareness of hardships of women was 6.18, an increase of +1.55. Their mean post-test awareness of hardships of men was 5.95, an increase of +2.16, a differential of +.23 more awareness of hardships of women. This difference in the post-test awareness of hardships of men and hardships of women was not statistically significant ($t(37)=1.25, p=.22$). The program produced a greater change in men's and women's awareness of men's hardships than the change in their awareness of women's hardships, which was already at a higher level in the pre-test, bringing participants' awareness of men's and women's hardships closer to, but not at parity.

⁶⁸ The 7-point scale for pre- and post-test questions ranged from 1 = "not at all" to 7 = "a very great deal."

Figure 2. Total Sample Increase in Sympathy for the Hardships of Men and Women



On the sympathy measure, the participants' pretest sympathy for women's hardships (mean 5.24) was greater than their pre-test sympathy for men's hardships (mean 3.95), a differential of +1.29 (Figure 2). Participants' mean post-test sympathy for hardships of women was 6.45, an increase of +1.21. Participants' mean post-test sympathy for hardships of men was 5.87, an increase of + 1.92 over the pretest level. The program produced a greater change in men's and women's sympathy for men's hardships than the change in men's and women's sympathy for women's hardships which was already at a high level in the pretest. The greater increase in sympathy for men brought participants' sympathy for men's and women's hardships closer to, but not at parity. The post-test differential was +.58 more sympathy for women than for men. This difference was statistically significant, $t(37)=2.92, p=.006$. Participants' sympathy for men increased more (+ 1.92) than the increase in their sympathy for women (+1.21). Both men and

women began and ended with greater sympathy for women than for men. Their sympathy for women grew, but their sympathy for men, which had been at a lower level, grew more. The results do not suggest that people were not sympathetic to women in the post-test; there was not room on the 7-point scale for individual or aggregate sympathy for women to grow as much as it grew for men. Neither sex grew in awareness of or sympathy for the other sex at the expense of awareness of or sympathy for the other sex.

A secondary question about the program's effectiveness is whether the participants themselves were aware of the program's effectiveness. To answer this, participants self-reported on the effectiveness of the program. Participants answered Question 5 on the post-test, "This presentation has made me more aware of hardships American women face," on the same 7-point scale with 7 being "a very great deal." Over three quarters, or 76.4 percent of participants checked the highest two numbers, 6 or 7, indicating high self-awareness of the program's effectiveness. Eight (21.1 percent) of the participants chose number 6 and 21 (55 percent) chose the highest number, 7 (Table 2).

In answer to Question 6, "This presentation has made me more aware of hardships American men face," 84.2 percent of participants answered 6 or 7. Six answered 6; 26 answered 7. So most participants indicated that the program had been very effective in raising their awareness for both women and men (Table 3).

Table 3. Total Sample Frequency on Effectiveness of the Program on Raising Participants' Awareness of Hardships of Men

Answer	Frequency	Percent	Cumulative Percent
7	26	68.4	68.4
6	6	15.8	84.2
5	4	10.5	94.7
4	0	0.0	—
3	1	2.6	97.3
2	0	0.0	—
1	1	2.6	100.0

Post-Test Comments

The written post-test comments supported the conclusion that the program had been effective. Most participants, both men and women, expressed changed attitudes and understanding, and listed specific points that impressed them. Written comments by men and women are reported in Appendix O: Post-Test Comments.

Questions for Further Research

This study demonstrated that a one-hour presentation which was sympathetic to and respectful of both men and women's hardships raised both men's and women's awareness and sympathy for one another and for their own sex.

Future research could test the findings on different populations:

1. Would similar results be achieved by testing another group or various populations at

Gordon-Conwell Seminary?

2. Does socioeconomic context make a difference? Would this research instrument be effective in producing attitude change in men and women in a poor urban church? In a more affluent church?
3. Do race and ethnicity make a difference? Participants included Chinese- and Korean-born students but there were not enough participants to do meaningful analysis by ethnicity. What would be the results of testing in a Chinese or Korean church made up of first- and second-generation men and women? What about testing on an American Indian reservation? Or in a Latino immigrant church setting? What slides would need to be added? The original research was not limited to white Americans, and included statistics for men and women across racial groups.
4. Does educational setting make a difference? What would be the results of testing in widely different educational contexts such as a conservative Christian college and a liberal secular college? What about a non-academic setting such as a particular workplace?
5. What about a study in a particular local church involving pastoral staff and lay leaders, both men and women?
6. Does theological context make a difference? In addition to testing in various church contexts such as Roman Catholic, liberal Protestant, or conservative evangelical, what about alternative theologies? Some Black female theologians, for example, say that white theologians, the more dominant people, do not understand their experience. They have different issues with their men than do white feminists. Can

this presentation's articulation of hardships of men and of women be received in such a setting, sympathetic to the many hardships black men experience and also sympathetic to black women? Would this methodology further illuminate the issues that are being highlighted in various contextual theologies? Might this approach help bridge other divides, with the investigator coming humbly from a place of privilege, showing care for their lived experience and the many types of problems that cut across racial lines?

Future research could follow-up participants longitudinally:

1. If participants show short-term changes in awareness and sympathy for men and women's hardships, will there be any longer-term changes? Can participants be followed up months or a year later? Does increased awareness and sympathy have any benefits for marriages? For men and women in the workplace? In a seminary?
2. Can any longer-term positive change take place in a local church? What would happen if the program were delivered in a local church and followed up with conversations in multiple settings in the church, addressing how to be attuned to the various life challenges lay men and women face, with preaching, teaching, and ministries adjusted with these challenges in mind?
3. If this training were delivered more broadly, would this help address the societal problem identified in Chapter One—the narrow focus of the gender lens only seeing a few issues and having blind spots for many more?

Questions on the Delivery Model

Can an alternate, more streamlined delivery model for the research instrument be developed? This study was costly and labor-intensive: providing lunch and financial compensation to participants, requiring a live slide lecture, and using a large meeting space and audio-visual technology. Do the incentives and the live setting affect the research results? Can a less expensive, less labor-intensive on-line delivery system be developed to continue researching the effectiveness of the program?

Can such an online version include the pre- and post-test and a one-hour recorded lecture? Can the lecture, or a future version of the lecture, be made available on YouTube and track viewers' awareness and sympathy change through Survey Monkey or other resources? Longer term, if this project achieved success in multiple settings, could a more sophisticated lecture or video presentation be developed—a presentation involving graphics, video clips, and voice over?

Questions on the Sympathy Differential

Participants' sympathy for women on both the pre-and the post-test was higher than their sympathy for men, a statistically significant difference. What is the significance of this sympathy differential disclosed by this limited study? In different populations and under different testing conditions, would the sympathy differential recur? Is it possible to identify factors that may have influenced the differential? Are there contexts where the sympathy results would be reversed, with greater sympathy for men than for women? Or parity in sympathy for men and women? Does this sympathy differential reflect how the

material was presented? Or does this echo greater sympathy for women than for men in the wider American culture? Or a valuing of women more than men? Or chivalry? Is this fruit of the feminist movement over the past fifty years, calling attention to historical inequities disfavoring women without a parallel significant movement pointing out ways men are disadvantaged? Is this benevolent sexism?⁶⁹

What are the implications for the wider Christian community if this sympathy differential—more sympathy for women than for men—is found in multiple contexts? Is it desirable for church leadership and church members to be significantly more sympathetic to one sex than to the other? Chapter Two reflects on Jesus’ compassion for human suffering wherever he encounters it, regardless of a person’s race, sex, or social status. He does not write off the favored group(s) as not worthy of equal sympathy. Should a sympathy differential in today’s Christian community be cause for concern? In an American church with a significantly skewed gender ratio (typically 61:39, female:male), should this sympathy differential be examined? Could male church attendance and involvement be increased if men experienced more understanding and sympathy from church members and clergy for the hardships men face without in any way decreasing understanding and sympathy for women? In view of widespread hostility to men and to toxic masculinity in the general culture, what would be the longer-term effects in a local church of working to raise awareness and sympathy for men’s hardships

⁶⁹“Benevolent sexism is a form of paternalistic prejudice (treating a lower status group as a father might treat a child) directed toward women. Prejudice is often thought of as a dislike or antipathy toward a group. Benevolent sexism, however, is an affectionate but patronizing attitude that treats women as needing men’s help, protection, and provision . . . Benevolently sexist attitudes suggest that women are purer and nicer than men, but also mentally weaker and less capable. . . .” Peter Glick, “Benevolent Sexism,” in Roy F. Baumeister and Kathleen D. Vohs, eds., *Encyclopedia of Social Psychology* (Thousand Oaks, CA: Sage Publications, 2007), 111, <http://dx.doi.org/10.4135/9781412956253.n64>.

to a level at parity with awareness and sympathy for women? Would the environment of the church feel substantially more welcoming to men than they now find it, judging by their lower attendance numbers? Should the Christian community be content with unequal compassion for suffering? Should men and women in the church discount one group's hardships in favor of another group's, particularly if the hardships of both are significantly life affecting?

Conclusions

This thesis-project has pointed to a way to promote better understanding and changed attitudes between men and women in the Christian community. The approach tested presented new empirical data about men and women in a manner sympathetic to both women and men, appealing to listeners' compassion for the men and women suffering those hardships. The controlled variable was a slide presentation/lecture containing research-based data on lesser-known hardships of women and men. Most public discourse on gender issues is polemical, blaming, and on the whole, critical of men and masculinity, but rarely critical of women nor of femininity. The presenter's efforts to steer clear of one-sided blaming and avoid an overtly ideological bias may have facilitated openness to attitudinal change. This approach did produce some significant attitudinal change. Arguably the approach taken here is more likely to be successful than rehearsing grievances or focusing disproportionately on offenses one sex has perpetrated on the other sex. Beyond the defined scope of this thesis-project but worth investigating is what light social science research sheds on how people change and what suggestions

there are for overcoming polarization and divisions.⁷⁰ What are the obstacles to people's changing?

Applications

Chapter One stated premises of this thesis-project: the hardships of both sexes should be treated with respect and sympathy; and effective pastoral ministry in the church should be informed by an awareness of the full range of problems faced by both the women and the men of the congregation. Assuming that it is desirable for men and women in the Christian community to grow in understanding and sympathy for one another, what follows? How can men or women in ministry put into practice some of the implications from this thesis-project?

1. **Be informed:** Look beyond the media-dominating gender headlines and learn about lesser-known problems men and women face, blind spots which are invisible in the national conversation and in the Christian community. Appendix A: Hardships Women Face and Appendix B: Hardships Men Face list many. These challenges face men and women across the socioeconomic spectrum and are not limited to white, middle-class Americans, so the information contained there can be useful for people in ministry in varied contexts. This kind of awareness can be helpful for preaching, teaching, and pastoral ministry, to help those in ministry see the full range of human problems. If a leader is clueless about the lived experiences of the people in the

⁷⁰ Social psychologist Jonathan Haidt addresses the deep political divisions and states, "If you really want to open your mind, open your heart first. If you can have at least one friendly interaction with a member of the 'other' group, you'll find it far easier to listen to what they're saying, and maybe even see a controversial issue in a new light." Haidt, *The Righteous Mind: Why Good People are Divided by Politics and Religion* (New York: Vintage, 2012). Haidt and Sam Abrams summarize political polarization in "The Top 10 Reasons American Politics Are So Broken," *The Washington Post*, January 7, 2015, accessed December 19, 2017, <http://wapo.st/2knsAMH>.

church, that is a problem for the effectiveness of pastoral ministry. All Christian ministry should be contextually appropriate, suitable for the lives of the congregation. Fortified with evidence-based knowledge of the challenges particular to men and women in general and to the men and women in that context, what then should follow for the man or woman in ministry? For the engaged lay person?

2. **Ask questions.** One way to increase sympathy for a particular person is ask questions about his or her lived experience. Studies show that most people primarily talk about themselves and do not ask questions of their conversation partner. But question-asking is a skill that can be learned and which reaps rich rewards in interpersonal communication (see Appendix I).⁷¹ With some background knowledge of the hardships men and women are subject to, men and women in ministry or laity can ask their conversation partners about *their* lives rather than talking about themselves. If they learn that a man is in a dangerous occupation (roofer) or challenging work conditions (graveyard shift or lots of travel away from home), or that a woman faces a physical challenge such as a difficult pregnancy, they can ask specific follow-up questions to demonstrate Christian care and sympathy, to “bear one another’s burdens and so fulfill the law of Christ” (Gal 6:2). They can ask and listen as they would like to be listened to, loving one’s neighbor as oneself.
3. **Express gratitude and appreciation.** Christian churches everywhere celebrate the sacrament of the Lord’s Supper, also known as the Eucharist. *Eucharist*, from the

⁷¹ Appendix I: Showing Care by Asking Questions summarizes the work of five Harvard researchers who investigated the relationship between question-asking and being liked. They demonstrated the benefits of asking questions of a conversation partner and continuing with follow-up questions.

Greek εὐχαριστέω, *to be grateful or thankful*, recalls Jesus' taking the bread and the cup and giving thanks (εὐχαριστήσας, *eucharistēsas*) to God before serving his disciples (Luke 22:17, 19). Gratitude and thanksgiving to God are at the heart of Christian worship and Christian living. Gratitude is both a Christian virtue and a positive emotional state which benefits the person feeling gratitude.⁷² Gratitude to God on the vertical axis can be expressed in gratitude and appreciation on the horizontal axis—to individual men and women for their contributions to the general good. Knowledge of a man or woman's hardships can lead not only to questions to that person but also expressions of appreciation. Gratitude and appreciation can become a way of life, both inside the church and in the wider community. The one expressing and the one receiving the gratitude will benefit. Learning that trash collecting is the fifth most dangerous occupation can lead to greeting the men, asking them questions, and expressing thanks to the trash men on their weekly rounds. Tangible expressions of appreciation such as snacks, cold drinks, and a Christmas tip can take the gratitude one step further. Everyone feels better after such interactions; the net goodwill in the world increases. Who are other *invisible* men and women serving in unnoticed, unappreciated roles, men and women who are not singled out for praise and awards in the local community but who faithfully serve the common good? Maybe she is the overnight receptionist in the hospital emergency room, he is the power linesman who restores electricity during a February blizzard, they are the

⁷² Psychologists are studying the positive emotions, including gratitude. For a brief overview of psychological and theological approaches to gratitude, including prior research, see Robert A. Emmons and Cheryl A. Crumpler, "Gratitude as a Human Strength: Appraising the Evidence," *Journal of Social and Clinical Psychology* 19, no. 1 (Spring, 2000): 56-69, accessed Feb 1, 2019, doi.org/10.1521/jscp.2000.19.1.56.

firefighters practicing ice rescue in the Charles River in January, she is the grandmother taking on the raising of an orphaned grandchild. What would a local church look like if this became the culture of the church—heartfelt sympathy for one another’s hardships and sincerely expressed gratitude for one another’s contributions to the greater good? Could this type of church become a beacon to the wider society?

Men and women, made in the image of God, sons and daughters of the Father, are called to live out that image—imitators of God as beloved children. By the Spirit, believers should increasingly grow to resemble their Father, God, and his Son, Jesus, even as children can be “spitting images” of their parents. Jesus is the model for the believer, and he it is who indwells the believer by his Spirit to transform the believer into someone who images God. Walking in love, being aware and caring about one another’s suffering, images Jesus Christ to one another and to a watching world.

APPENDIX A: HARDSHIPS WOMEN FACE

Introduction

Appendix A: Hardships Women Face and Appendix B: Hardships Men Face provide the research support for the problem identified in Chapter One, the lack of awareness of men's and women's lesser-known hardships. The statistical information is the source material for the slide presentation in the study for this thesis-project. Some of the hardships treated here are unique to women; some are statistically more prevalent in women, and likewise for Appendix B: Hardships Men Face. Some hardships are presented in alphabetical order, not in the order of importance for women's lives. No claim is made that this catalogue is exhaustive. *Gender gap* is used to indicate areas where women suffer a particular affliction more than men or, in Appendix B, where men suffer more than women.

Biological Gender Gaps

Diseases and Physical Conditions Afflicting Women

The following diseases and conditions affect women exclusively or in greater numbers than men. It is obvious why only women suffer ovarian cancer and men suffer prostate cancer. But why are sex differences seen throughout the lifespan and in areas not connected to the male and female reproductive systems? Why do women suffer autoimmune diseases such as lupus at greater rates and men suffer death rates from most cancers at greater rates? Scientific research is ongoing into male/female differences at the cellular and molecular level. It is beyond the scope of this study to explore theories of causation, but rather to promote awareness of and compassion for some of these observed lesser-known sex-specific or sex-related hardships.

Alzheimer's Disease Gender Gap

More women than men have Alzheimer's disease or other dementias. Some researchers estimate that almost two-thirds of Americans with Alzheimer's are women; and "of the 5.6 million people age 65 and older with Alzheimer's in the U.S., 3.5 million are women and 2.1 million are men."¹ Explanations for this differ, and research is ongoing into this much-feared disease. Women are more affected than men both as sufferers and as caregivers. Since Alzheimer's is generally a disease of older people and since many men die earlier of cardiovascular disease, the Alzheimer's Association states the following: "The prevailing view has been that this discrepancy is due to the fact that

¹ "Alzheimer's Disease Facts and Figures 2019," Alzheimer's Association, 15(3), 321-87, accessed March 25, 2019, [alz.org/media/Documents/alzheimers-facts-and-figures-2019-r.pdf](https://www.alz.org/media/Documents/alzheimers-facts-and-figures-2019-r.pdf).

women live longer than men on average, and older age is the greatest risk factor for Alzheimer's. But when it comes to difference in the actual risk of developing Alzheimer's or other dementias for men and women of the same age, many studies of incidence have found no significant difference between men and women in the proportion who develop Alzheimer's or other dementias at any given age."² A suggestion from the Framingham Heart Study is that because "men have a higher rate of death from cardiovascular disease than women in middle age, men who survive beyond age 65 may have a healthier cardiovascular risk profile and thus a lower risk for dementia than women of the same age, though more research is needed to support this finding."³

Autoimmune Disease Gender Gap⁴

Autoimmune diseases include "a range of diseases in which the immune response to self-antigens results in damage or dysfunction of tissues."⁵ An estimated five to eight percent of the American population is afflicted by autoimmune diseases, with a very significant gender gap. Approximately 80 percent of these sufferers are women,⁶ with the gender bias varying from modest to extreme for various autoimmune diseases. Some of these conditions are more widely known; others rather unknown. But the connection with women should be more widely known. The following are some autoimmune diseases from which women suffer disproportionately.

Celiac Disease Gender Gap

Celiac disease afflicts two to three times more women than men. "Celiac disease (gluten-sensitive enteropathy), sometimes called sprue or coeliac, is an immune reaction to eating gluten, a protein found in wheat, barley and rye."⁷ "Celiac disease affects three million Americans and is one of the most common occurring, lifelong, genetically determined diseases. Like other autoimmune diseases, celiac disease occurs in more women than men. . . . (W)omen in the general population are diagnosed with celiac disease two to three times more often than men. Current research indicates that 60 percent to 70 percent of those diagnosed with celiac disease are women."⁸ "Celiac disease

² 2019 Alzheimer's Disease Facts and Figures, 19.

³ 2019 Alzheimer's Disease Facts and Figures, 19.

⁴ S.T.Ngo et al., "Gender Differences in Autoimmune Disease," *Frontiers in Neuroendocrinology*, Volume 35, Issue 3, August 2014, 347-369, accessed August 13, 2018, PMID: 24793874.

⁵ Ngo et al., "Gender Differences."

⁶ Jessica E. Brandt et al., "Sex Differences in Sjögren's Syndrome: A Comprehensive Review of Immune Mechanisms," *Biology of Sex Differences* 6 (2015): 19, accessed August 15, 2018, PMC4630965.

⁷ "Celiac Disease," Mayo Clinic, accessed August 30, 2017, <http://mayoclinic.org/2D9zv4b>.

⁸ "Celiac Disease Prevalence in Women," Beyond Celiac: Awareness, Advocacy, Action, accessed August 19, 2017, <https://www.beyondceliac.org/living-with-celiac-disease/womens-health/>.

is commonly associated with gastrointestinal issues, but it can also impact the reproductive system, resulting in complications like infertility, miscarriages, stillbirths and other negative pregnancy outcomes.”⁹

Lupus

Lupus sees 16,000 new cases per year, mostly women. Lupus is about nine times more common in women than in men and primarily strikes women of childbearing age; women of color are two to three times more likely to develop lupus than white women.¹⁰

Multiple Sclerosis (MS)

At least two to three times more common in women than in men, multiple sclerosis is “the most common disabling neurologic disease of young people . . . striking most often between the ages of 20 and 40.”¹¹ The sex differential suggests that hormones may play a significant role in determining one’s susceptibility to MS. There is evidence that the female bias of the prevalence of MS may be increasing.

Sjogren’s Syndrome

Characterized by dry eyes and dry mouth, Sjogren’s syndrome occurs in women over men in a ratio of 16:1.¹²

Other Autoimmune Disease Gender Gaps

Chronic fatigue syndrome, which may be autoimmune, afflicts twice as many women as men. Women have significantly greater incidence of the following diseases: rheumatoid arthritis, primary biliary cirrhosis, Grave’s disease, and Hashimoto thyroiditis.¹³

Breast Cancer Gender Gap

Breast cancer is the most common cancer affecting women, regardless of race or ethnicity. Although rare, men can develop breast cancer, too. About one in eight women

⁹ “Celiac Disease Prevalence in Women.”

¹⁰ “What is Lupus?” National Resource Center on Lupus, accessed August 31, 2017, <https://resources.lupus.org/entry/what-is-lupus>.

¹¹ Loren A. Rolak, “Multiple Sclerosis: It’s Not the Disease You Thought It Was,” *Clinical Medicine and Research*, 1.1 (2003): 57–60, accessed August 31, 2017, PMC1069023.

¹² Brandt et al., “Sex Differences.”

¹³ Ngo et al., “Gender Differences.”

(12 percent) will be diagnosed with breast cancer during her lifetime.¹⁴ The survival rate has increased significantly, from about 75 percent in 1975 to 91 percent in 2009,¹⁵ and when caught early, before the cancer has spread to lymph nodes, five-year survival rates are 99 percent. Most breast cancers are diagnosed in middle-aged or older women, after the age of 50, with the median age of diagnosis at 61.¹⁶ Young women (under 40 or 45) diagnosed with breast cancer face much greater challenges: more aggressive cancers and lower survival rates.¹⁷ Young women do not routinely get mammograms because the density of their breast tissue does not allow tumors to be seen as easily as in older women's breasts. A woman in this age group may be undergoing cancer treatment while caring for young children; and often these cancers are not caught in an early stage. The physical and emotional toll of breast cancer treatment, both on the woman and on her family, can be great, whether the woman is young or older. If a lumpectomy is not sufficient, a woman may lose her breast, and she may face the difficult choice of having the other breast removed as a precaution. She may lose her hair during treatment, her hair may never grow back, and she may suffer many unpleasant symptoms during chemotherapy.¹⁸

Chronic Fatigue Syndrome Gender Gap

This complicated illness lasts for months or years; many never recover full health. Chronic fatigue syndrome affects one to eight of every one thousand Americans over age eighteen, and women are afflicted about twice as often as men.¹⁹

Eating Disorders Gender Gap

Eating disorders affect both males and females, but rates among girls and women

¹⁴ "Breast Cancer Risk in American Women," National Cancer Institute, accessed August 19, 2017. <https://www.cancer.gov/types/breast/risk-fact-sheet>.

¹⁵ "Cancer Stat Facts: Female Breast Cancer," National Cancer Institute, accessed August 21, 2017, <https://seer.cancer.gov/statfacts/html/breast.html>.

¹⁶ "Breast Cancer Facts and Figures 2015-2016." American Cancer Society (2015), 4, accessed August 30, 2017, <https://www.cancer.org/content/dam/cancer-org/research/cancer-facts-and-statistics/breast-cancer-facts-and-figures/breast-cancer-facts-and-figures-2015-2016.pdf>.

¹⁷ "Breast Cancer in Young Women: Statistics and Disparities," Young Survival Coalition, accessed August 30, 2017, <https://www.youngsurvival.org/learn/about-breast-cancer/statistics#8>.

¹⁸ The mere fact that women have breasts can make activities such as running more challenging than it is for men, as discussed in the history of the development of sports bras for women, in Roman Mars, "The Athletic Brassiere," 99% Invisible: Podcast 278, accessed December 5, 2017, <https://soundcloud.com/roman-mars/278-the-athletic-brassiere>.

¹⁹ "Chronic Fatigue Syndrome: What Is It?" Harvard Health Publications, January 2014, accessed August 19, 2017, <https://www.health.harvard.edu/diseases-and-conditions/chronic-fatigue-syndrome>.

are two and a half times that among boys and men.²⁰ The National Institute of Mental Health lists the eating disorders anorexia nervosa, bulimia nervosa, and binge-eating disorder, and their variants, and states that they all “feature serious disturbances in eating behavior and weight regulation. They are associated with a wide range of adverse psychological, physical, and social consequences.”²¹

What are the numbers of females and males who are affected?²² Body image issues affect many girls and women, but determining the number of females afflicted with a clinical eating disorder is challenging and subject to distortion. One study found the following rates of anorexia nervosa, bulimia nervosa, and binge eating disorder: 9 percent, 1.5 percent, and 3.5 percent, respectively, among women; and .3 percent .5 percent, and 2.0 percent among men.²³

Interstitial Cystitis//Bladder Pain Syndrome (IC/BPS)²⁴

Interstitial cystitis is a chronic painful bladder condition that most often, but not exclusively, affects women. Of the one to two million sufferers, women outnumber men as much as eight to one.²⁵ Sufferers feel extreme pain and pressure and the embarrassing urge to urinate forty, fifty, or sixty times per day, round the clock. This condition can have long-lasting effects on the individual’s quality of life, including making employment impossible. At present there is no cure, but medications and other therapies may offer

²⁰ “Eating Disorders: About More Than Food,” National Institute of Mental Health, accessed September 6, 2017, <https://www.nimh.nih.gov/health/publications/eating-disorders/index.shtml>.

²¹ “Eating Disorders,” National Institutes of Mental Health.

²² Naomi Wolf stirred up controversy over a vastly inflated and widely circulated claim of deaths due to eating disorders in *The Beauty Myth*. Wolf stated, “The National Eating Disorders Association confirms National Institutes of Health statistics in pointing out that 1 to 2 percent of American women are anorexic—between 1.5 and 3 million women—and that, of these, sufferers typically became anorexic in adolescence. NIH also notes that the death rate for anorexia, .56 percent per decade, is about 12 times higher than the annual death rate due to all causes of death among females ages 15 to 24. Anorexia is the biggest killer of American teenage girls.” *The Beauty Myth: How Images of Beauty Are Used against Women* (New York: William Morrow, 1991), 4. Wolf misread or misunderstood the statistics she cites. This stirred up a backlash from within feminism from Christina Hoff Sommers and Camille Paglia. According to the CDC, the “five leading causes of death among teenagers are accidents (unintentional injuries), homicide, suicide, cancer, and heart disease. Accidents account for nearly one-half of all teenage deaths.” A.M. Miniño, “Mortality among Teenagers Aged 12–19 Years: United States, 1999–2006,” NCHS Data Brief, No. 37, Hyattsville, MD: National Center for Health Statistics, 2010, accessed September 5, 2017, cdc.gov/nchs/data/databriefs/db37.pdf. Wolf later retracted her mistake.

²³ J. I. Hudson et al., “The Prevalence and Correlates of Eating Disorders in the National Comorbidity Survey Replication,” *Biological Psychiatry*, 61(3), 348–58, accessed January 19, 2019, PMC1892232.

²⁴ Philip C. Bosch and David C. Bosch, “Treating Interstitial Cystitis/Bladder Pain Syndrome as a Chronic Disease,” *Reviews in Urology* 16.2 (2014): 83–87, accessed August 4, 2018, PMC4080853.

²⁵ “Diagnosing and Treating Interstitial Cystitis: Also Called Painful Bladder Syndrome, This Frustrating Disorder Disproportionately Affects Women,” Harvard Health Publishing, updated May 1, 2018, published August, 2011, accessed August 4, 2018, <https://www.health.harvard.edu/diseases-and-conditions/diagnosing-and-treating-interstitial-cystitis>.

some relief.

Irritable Bowel Syndrome Gender Gap

“Irritable bowel syndrome (IBS) is a common disorder that affects the large intestine (colon). Irritable bowel syndrome commonly causes cramping, abdominal pain, bloating, gas, diarrhea and constipation. IBS is a chronic condition that the sufferer needs to manage long term.”²⁶ About 60 to 65 percent of those who report irritable bowel syndrome are women.²⁷ “Data reveals (sic) an increased risk of unnecessary surgery for extra-abdominal and abdominal surgery in IBS patients. For example, hysterectomy or ovarian surgery has been reported in female patients with IBS as high as 47 percent to 55 percent and has been performed more often in the IBS patient than in comparison groups.”²⁸

Gender Gaps in Overweight and Obesity in Women and Men

Most Americans are overweight. As of 2017, 71 percent of men and 60 percent of women are overweight or obese.²⁹ Overweight and obesity can be considered a hardship of both American men and American women. It is not a lesser-known hardship, but perhaps one that does not receive sympathy since overweight is usually seen as the result of the individual’s choices. It is considered here, under “hardships of women,” because while a greater percentage of men are overweight than women—a gender gap disfavoring men—more women than men are very overweight, or obese—a gender gap disfavoring women. Opinion is sharply divided as to the cause and cure of this epidemic, but this American health crisis cuts across the age, race, and gender spectrum. In the obese category, women—particularly white, black, and Hispanic women, rather than Asian women—surpass men in obesity in every age category, 20 through 60 and over.³⁰ A

²⁶“Irritable Bowel Syndrome,” Mayo Clinic, accessed August 31, 2017, <https://www.mayoclinic.org/diseases-conditions/irritable-bowel-syndrome/diagnosis-treatment/drc-20360064>.

²⁷ “Statistics: Facts about IBS,” International Foundation for Functional Gastrointestinal Disorders, accessed August 19, 2017, <https://www.aboutibs.org/facts-about-ibs/statistics.html>.

²⁸ “Statistics: Facts about IBS.”

²⁹ “Overweight and Obesity Rates for Adults by Gender,” Kaiser Family Foundation Analysis of the Centers for Disease Control and Prevention (CDC)’s Behavioral Risk Factor Surveillance System (BRFSS) 2013-2015 Survey Results, accessed March 26, 2019, <https://www.kff.org/other/state-indicator/adult-overweightobesity-rate-by-gender/>. An adult is defined as overweight with a BMI (Body Mass Index) of 25.0 to <30.0; class 1 obesity is defined as BMI 30 to <35; class 2 obesity, 35 to <40; class 3 obesity, 40 or higher. A BMI of >40 or over 100 pounds overweight is also known as morbidly obese. A woman 5’4” tall, for example, is considered normal weight at 110 to 144 pounds, overweight at 145, class 1 obesity at 175, class 2 obesity at 204, and class 3 obesity at 233 or higher. For an adult body mass index calculator, see https://www.cdc.gov/healthyweight/assessing/bmi/adult_bmi/english_bmi_calculator/bmi_calculator.html.

³⁰ C.L. Ogden et al., “Prevalence of Obesity among Adults and Youth: United States, 2011–2014.” NCHS Data Brief No. 219, Centers for Disease Control and Prevention, accessed August 22, 2017, <https://www.cdc.gov/nchs/data/databriefs/db219.htm>.

2013–2014 national survey of adults in the U.S. found the prevalence of obesity among men at 35 percent and among women, 40 percent. Twice as many women (8.6 percent) as men (4.5 percent) are in the extremely obese category (BMI 40 or above).³¹ The National Center for Health Statistics further reports the following: “Percent of adults age 20 years and over with obesity: 37.9% (2013–2014); percent of adults age 20 years and over with overweight, including obesity: 70.7% (2013–2014).”³² “The prevalence of obesity was higher in women (38.3%) than in men (34.3%). Among all youth, no difference was seen by sex.”³³

Not only is significant extra weight a hardship for a man’s or a woman’s self-image, but obesity is a serious medical condition that can lead to complications including high blood pressure, atherosclerosis, heart disease, stroke, Type 2 diabetes, high blood cholesterol, some cancers, osteoarthritis, gallbladder disease, sleep disorders, clinical depression, anxiety, low quality of life, body pain, and difficulty with physical functioning.³⁴ ³⁵ There are sex differences in how excess weight influences these diseases: Type 2 diabetes is diagnosed in men at a lower age and body mass index than in women.³⁶

Discrimination against Fat People

On the one hand obesity is accompanied by significant health risks; on the other hand, in addition their to medical risks, heavy people face the added burden of *weightism*—discrimination against people based on their weight. They can experience fat shaming, even in a Christian community. This hardship can affect both men and women. There is at least one organization speaking out on behalf of heavy people—men, women, and children—and that is NAAFA, the National Association to Advance Fat Acceptance. “NAAFA was established in 1969 as a non-profit civil rights organization dedicated to ending size discrimination in all of its forms. NAAFA’s goal is to help build a society in which people of every size are accepted with dignity and equality in all aspects of life.”³⁷

³¹ Ogden et al., “Prevalence of Obesity.”

³² “Obesity and Overweight,” National Center for Health Statistics, accessed September 13, 2017, <https://www.cdc.gov/nchs/fastats/obesity-overweight.htm>.

³³ “Obesity and Overweight,” NCHS.

³⁴ “Overweight and Obesity,” NIH National Heart, Lung, and Blood Institute, accessed August 22, 2017, <https://www.nhlbi.nih.gov/health-topics/overweight-and-obesity>.

³⁵ “The Health Effects of Overweight and Obesity,” Centers for Disease Control and Prevention, accessed August 22, 2017, <https://www.cdc.gov/healthyweight/effects/index.html>.

³⁶ A. Kautzky-Willer et al., “Sex and Gender Differences in Risk, Pathophysiology and Complications of Type 2 Diabetes Mellitus,” *Endocrine Reviews*, 37(3), 278–316, accessed August 24, 2017, PMC4890267.

³⁷ “Facts on Size Discrimination,” NAAFA, accessed January 16, 2019, <https://www.naafaonline.com/dev2/about/index.html>.

Osteoporosis Gender Gap

Osteoporosis, or decrease in bone density, affects both older women and men and predisposes them to fractures. But osteoporosis is four times more common in women than in men.³⁸ Onset of bone loss occurs earlier in women than in men and proceeds at a faster rate.³⁹ What are the consequences of this bone loss? Women are more at risk: they tend to have fractures five to ten years earlier than men and have a higher lifetime risk of fractures; men, however, have a higher mortality rate than women after hip fracture.⁴⁰

Female Anatomy and Reproductive System Hardships

The Woman's Reproductive Life

Throughout their lives women can face dozens of potential hardships related to their reproductive system whether or not they ever bear a child. The intensity of the symptoms can range from uncomfortable to handicapping, such as monthly cramps, premenstrual syndrome (PMS), or uterine fibroids; others can be debilitating, physically and emotionally, such as infertility and the treatments surrounding it.

Childbearing Gender Gap

While the hardships of pregnancy and childbirth are listed under “hardships of women,” many of these adversities are not suffered alone but bring tears and heartache to the men in the woman's life—particularly the father, but also the grandparents and other loved ones. Yet the biological facts remain that the father's physical role in a pregnancy is limited and happens outside his body; whereas for the woman the childbearing process takes over her body and is attended by a plethora of symptoms, discomforts, and risks.

Fertility Hardships and Challenges

Infertility

The heartache of infertility is widespread, but often the woman's suffering is hidden from public view. Infertility affects approximately ten to twelve percent of couples of childbearing age.⁴¹ “One third (30 percent) of infertility can be attributed to

³⁸ Khaled A. Alswat, “Gender Disparities in Osteoporosis,” *Journal of Clinical Medicine Research* 9.5 (2017): 382–387, accessed 14 August 2018, PMC5380170.

³⁹ Alswat, “Gender Disparities in Osteoporosis.”

⁴⁰ Alswat, “Gender Disparities in Osteoporosis.”

⁴¹ Judith C. Daniluk, *Infertility Survival Guide: Everything You Need to Know to Cope with the Challenges while Maintaining Your Sanity, Dignity, and Relationships* (Oakland, CA: New Harbinger Publications, 2001), 6.

male factors, and about one third (30 percent) can be attributed to female factors. In about 20 percent of cases infertility is unexplained, and the remaining 10 percent of infertility is caused by a combination of problems in both partners.”⁴² The woman and the couple may face a maze of decisions and stresses: assisted reproductive technology decisions and expenses (fertility medication, in vitro, surrogacy), surgical interventions, the challenges of multiple births. Our culture encourages a woman to develop a satisfying career, and often her prime childbearing years are spent building her career. When the desire for a child kicks in, the time is limited and the expense of assisted reproductive technology is great. This can be an agonizing time in a woman’s life, as she suffers disappointing monthly cycles, failed treatments, and well-meant but hurtful comments.

A definition is helpful: “Infertility means not being able to get pregnant after one year of trying (or six months if a woman is 35 or older). Women who can get pregnant but are unable to stay pregnant may also be infertile. About 10 percent of women (6.1 million) in the U.S. ages 15–44 have difficulty getting pregnant or staying pregnant, according to the Centers for Disease Control and Prevention (CDC).”⁴³

Secondary Infertility

This condition is “the inability to become pregnant, or to carry a pregnancy to term, following the birth of one or more biological children. The birth of the first child does not involve any assisted reproductive technologies or fertility medications.”⁴⁴ Secondary infertility is not uncommon: “Approximately 12 percent of women in the U.S. have secondary infertility, and it accounts for more than half of all infertility cases.”⁴⁵ The emotional experience of secondary infertility often is a compilation of the distressing feelings of anger, grief, depression, isolation, guilt, jealousy, self-blame, and being out of control. The woman may face awkward or painful questions. A woman experiencing any sort of infertility may value sensitive pastoral care.

Fertility Window Gender Gap

Women hoping to become pregnant face a narrower window of fertility than men. A woman can only conceive during a few days of her menstrual cycle. Furthermore, a woman’s fertility begins to decline sooner than a man’s. A woman’s fertility starts to

⁴² Resolve: The National Infertility Association, accessed August 18, 2017, <http://www.resolve.org/about-infertility/>.

⁴³ “Infertility,” Office on Women’s Health, accessed January 16, 2019, <https://www.womenshealth.gov/a-z-topics/infertility>.

⁴⁴ “Secondary Infertility,” Resolve: The National Infertility Association, accessed August 17, 2017, <https://resolve.org/infertility-101/medical-conditions/secondary-infertility/>.

⁴⁵ “Secondary Infertility,” Resolve.

decline in her late twenties with more substantial decline by her late thirties,⁴⁶ adding challenges to career/family balancing. Men are not immune from aging affecting fertility: “Fertility for men is less affected by age, but shows significant decline by the late 30s.”⁴⁷ The very years that are a woman’s prime years for childbearing are the years she may be pursuing her education and launching her career, with significant career costs to taking time out for childbirth and child rearing, or significant family costs to focusing on career.

Endometriosis

Endometriosis, also called endo, may affect 11 percent of women between 15 and 44.⁴⁸ This condition can be a cause of infertility, perhaps affecting as many as half of all women with infertility.⁴⁹ In endometriosis the tissue that normally lines the uterus grows outside the uterus, including on the fallopian tubes, ovaries, bowels, or bladder. While the cause is not known, the symptoms can include painful menstrual cramps, heavy bleeding, pain in the abdomen, pelvic area, and lower back, in addition to infertility.⁵⁰

Childlessness

As of 2010, almost 20 percent of American women ended their childbearing years without having borne a child; in the 1970s that rate was ten percent. This is particularly true for the most educated women: 24 percent of women with advanced degrees had not had children, although this rate fell somewhat from the 31 percent rate in 1994.⁵¹ “Each race and ethnic group had a higher share of mothers of newborns in 2008 who are ages 35 and older, and a lower share who are teens, than in 1990.”⁵² Most of these childless women are not married, making childless, never-married educated women a significant portion of the population. It should not be assumed that a woman who is single or

⁴⁶ David B. Dunson et al., “Changes with Age in the Level and Duration of Fertility in the Menstrual Cycle,” *Human Reproduction*, Volume 17, Issue 5, (May 1, 2002): 1399–1403, accessed August 24, 2017, doi.org/10.1093/humrep/17.5.1399.

⁴⁷ Dunson et al., “Changes.”

⁴⁸ Louis G.M. Buck, et al., “Incidence of Endometriosis by Study Population and Diagnostic Method: the ENDO Study,” *Fertility and Sterility*, 96(2): 360–5, accessed July 31, 2018, PMC3143230. The investigators determined that different diagnostic methods produce different numbers of women with endometriosis.

⁴⁹ M.L. Macer and H.S. Taylor, “Endometriosis and Infertility: A Review of the Pathogenesis and Treatment of Endometriosis-Associated Infertility,” *Obstetrics and Gynecology Clinics of North America* 39.4 (2012): 535–549, accessed July 31, 2018, PMC3538128.

⁵⁰ “Endometriosis,” Medline Plus, U.S. National Library of Medicine, accessed July 31, 2018, <https://medlineplus.gov/endometriosis.html>.

⁵¹ Gretchen Livingston and D’Vera Cohn, “Childlessness Up among All Women; Down among Women with Advanced Degrees,” Pew Research Center, June 25, 2010, accessed August 24, 2017, <http://pewrsr.ch/1nnA5QR>.

⁵² Livingston and Cohn, “Childlessness Up.”

childless sees her situation as a hardship, but people in ministry should be sensitive to that possibility.

Pregnancy Hardships and Challenges

Pain and Discomforts of Pregnancy

Over four out of five American women have at least one child,⁵³ so in addition to the joys of having a child, most women experience some of the challenges, even hardships, of this condition of life. Pregnancy, labor, and childbirth can be accompanied by a multitude of discomforts normal to the condition: nausea, vomiting, constipation, hemorrhoids, varicose veins, weight gain, ungainliness, fatigue, difficulty sleeping, and the pain of labor.

Complications of Pregnancy

A pregnant woman can face many hardships during pregnancy and delivery beyond the discomforts listed above. Complications she may face which include risks to the baby and to the mother include severe, persistent nausea and vomiting (*hyperemesis gravidarum*) which is more extreme than morning sickness, sometimes leading to weight loss, dehydration, and the need for hospitalization; iron deficiency anemia; placenta previa (placenta covering part or entire opening of the cervix); gestational diabetes (too high blood sugar); high blood pressure; preeclampsia/eclampsia (also known as toxemia; a condition causing high blood pressure and problems with the kidneys and other organs); bacterial and viral infections (a few of which include bacterial vaginosis, Group B strep, hepatitis B virus, toxoplasmosis, cytomegalovirus, and sexually transmitted infections); emergency Caesarean section, preterm labor and higher risk for survival for an infant born before 37 weeks gestation.⁵⁴ After giving birth, many women struggle unsuccessfully to lose pregnancy weight gain and deal with body image issues as well as the challenges of caring for an infant.

Preterm Birth

Preterm birth is the birth of a baby before 37 weeks gestation; in 2016, one in ten babies in the U.S. was born preterm, with African-American women having a greater rate (14 percent) compared to white women (9 percent).⁵⁵

⁵³ Livingston and Cohn, “[Childlessness Up](#).”

⁵⁴ “What are Some Common Complications of Pregnancy?” National Institute of Child Health and Human Development, accessed August 15, 2017, <https://www.nichd.nih.gov/health/topics/pregnancy/conditioninfo/complications>; and “Pregnancy Complications,” Office on Women’s Health, accessed April 22, 2019.

⁵⁵ “Preterm Birth,” Reproductive Health, Centers for Disease Control and Prevention, accessed July 31, 2018, <https://www.cdc.gov/reproductivehealth/MaternalInfantHealth/PretermBirth.htm>.

Caesarean Section (C-section)

Surgical delivery of a baby increased in frequency in the U.S. from about one in five in 1996 to a high of one of every three births in 2009.⁵⁶ While C-sections can save the life of a baby and a mother otherwise at serious risk, the procedure is not without its own serious risks and consequences, both to the mother and to the child. In addition to potentially affecting the family financially due to the greater cost, C-section involves a more difficult recovery from childbirth, both physically and emotionally, particularly if the C-section was an emergency one, which likely involved the woman experiencing fear and disappointment associated with the birth process. A further hardship is that after a C-section, the woman has only a ten percent chance of giving birth vaginally to a subsequent child.⁵⁷ Some efforts are being undertaken to reduce the C-section rate without compromising health outcome for mother and baby.⁵⁸

Maternal Injuries in Childbirth

While millions of women worldwide still suffer from the devastating hardship of obstetric fistula⁵⁹—the rupture of the wall between the vagina and the rectum—this devastating condition is now rare for women in developed countries. Nevertheless American women giving birth face numerous short- and long-term consequences to their pelvic bones, muscles, and organs including the following:

- Traumatic vaginal childbirth causing pelvic floor trauma can lead to the following:
 - Excessive vaginal or perineal tearing
 - Pelvic organ prolapse⁶⁰
 - Urinary incontinence
 - Anal incontinence⁶¹
- Hemorrhaging
- Pre-eclampsia/eclampsia

⁵⁶ J. Michelle, K. Osterman, and Joyce A. Martin. “Primary Cesarean Delivery Rates, by State: Results From the Revised Birth Certificate, 2006–2012,” 2, National Vital Statistics Report Vol. 63 No. 1 (January 23, 2014), accessed August 24, 2017, https://www.cdc.gov/nchs/data/nvsr/nvsr63/nvsr63_01.pdf.

⁵⁷ Michelle, Osterman, and Martin, “Primary Cesarean Delivery Rates.”

⁵⁸ J. A. Javernick and A. Dempsey, “Reducing the Primary Cesarean Birth Rate: A Quality Improvement Project,” *Journal of Midwifery and Women’s Health* 2017 Jul;62(4):477–483, accessed July 27, 2018, PMID: 28703927.

⁵⁹ Suellen Miller et al., “Obstetric Fistula: A Preventable Tragedy,” *Journal of Midwifery and Women’s Health*, 2005;50(4):286–294, accessed August 6, 2018, PMID: 15973264.

⁶⁰ “Female Pelvic Organ Prolapse,” Section of Urology, University of Chicago Medical Center, accessed August 6, 2018, <http://www.ucurology.org/areas-of-specialization/female-pelvic-organ-prolapse>.

⁶¹ H. P. Dietz et al., “Maternal Birth Trauma: Why Should it Matter to Urogynaecologists?” *Current Opinion in Obstetrics and Gynecology* 2016 Oct;28(5):441–8, accessed August 6, 2018, PMID: 27454848.

- Placental abruption
- Infections
- Episiotomy-related complications

Pregnancy Loss

The loss of a pregnancy is a heartbreaking reality for many women. This can be one of the hardest experiences of a woman's life as well as for her husband/partner. Pregnancy loss can take many forms.

Ectopic Pregnancy

In an ectopic pregnancy, the fertilized egg implants and grows outside the uterus, usually in a fallopian tube. The CDC estimated that ectopic pregnancy accounts for two percent of all pregnancies, but recent estimates are not available.⁶² It is not possible for an ectopic pregnancy to grow to term. If detected early, the ectopic pregnancy can be removed surgically or with the drug methotrexate. A ruptured ectopic pregnancy, however, can be a medical emergency, and continues to be a significant cause of pregnancy-related mortality: "In 2011–2013, ruptured ectopic pregnancy accounted for 2.7 percent of all pregnancy-related deaths and was the leading cause of hemorrhage-related mortality."⁶³

Miscarriage and Stillbirth

Miscarriage is the loss of an unborn baby before 20 weeks of the woman's pregnancy; stillbirth is the death of the unborn after 20 weeks' gestation up through delivery.⁶⁴ Miscarriage is one of the most frequent problems in pregnancy. Twelve to 15 percent of clinically confirmed pregnancies end in miscarriage; including early pregnancy losses, the rate is 17 to 22 percent.⁶⁵ About one percent of all pregnancies are stillborn, close to 24,000 fetal deaths at twenty weeks of gestation or more were reported in the

⁶² Kurt T. Barnhart and Jason M. Franasiak, "ACOG Practice Bulletin: Clinical Management Guidelines for Obstetricians-Gynecologists," Number 193, March 2018, accessed March 18, 2019, acog.org/Clinical-Guidance-and-Publications/Practice-Bulletins/Committee-on-Practice-Bulletins-Gynecology/Tubal-

⁶³ Barnhart and Franasiak, "ACOG Practice Bulletin."

⁶⁴ "Facts about Stillbirth," Centers for Disease Control and Prevention, accessed August 15, 2017, <https://www.cdc.gov/ncbddd/stillbirth/facts.html>.

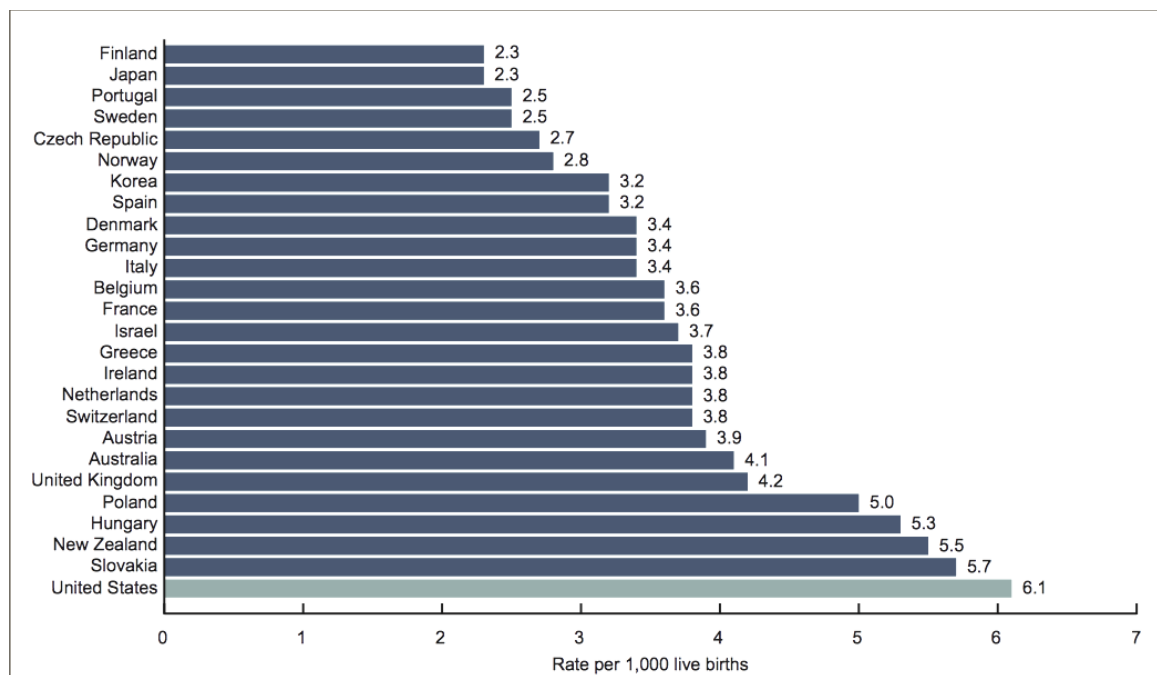
⁶⁵ A. García-Enguános et al., "Risk Factors in Miscarriage: A Review." *European Journal of Obstetrics and Gynecology and Reproductive Biology* (May 10, 2002);102(2):111–9, accessed August 15, 2017, PMID: 11950476.

U.S. in 2013.⁶⁶

Infant Mortality

While significant progress has been made in reducing infant mortality rates, the U.S. infant mortality rate is disturbingly high. In 2010, the infant mortality rate was 6.1 deaths per 1,000 live births, ranking the U.S. twenty-sixth in infant mortality among the Organisation for Economic Co-operation and Development (OECD) countries (Figure 3).⁶⁷ “After excluding births at less than 24 weeks of gestation to ensure international comparability, the U.S. infant mortality rate was 4.2, still higher than for most European

Figure 3. Infant Mortality Rates: Selected Organisation for Economic Co-operation and Development Countries, 2010



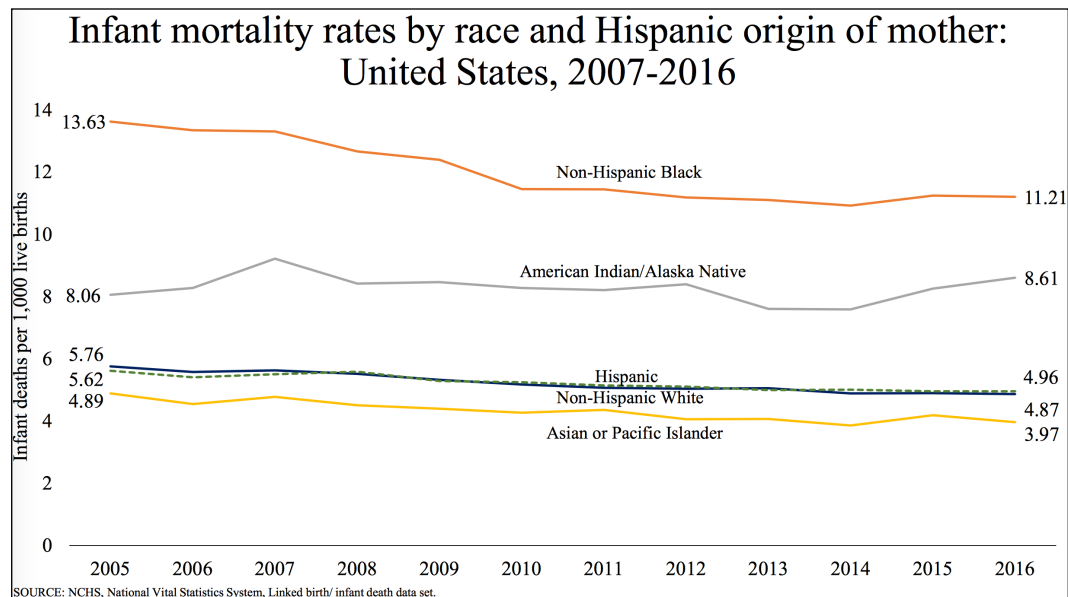
countries and twice the rates for Finland, Sweden, and Denmark. U.S. infant mortality rates for very preterm infants (24–31 weeks of gestation) compared favorably with most European rates. However, the U.S. mortality rate for infants at 32–36 weeks was second-highest, and the rate for infants at 37 weeks of gestation or more was highest, among the

⁶⁶ Marian F. MacDorman and Elizabeth C.W. Gregory, “Fetal and Perinatal Mortality: United States, 2013,” *National Vital Statistics Reports*, Volume 64, Number 8 (July 23, 2015), National Center for Health Statistics, 2015, accessed August 15, 2017, https://www.cdc.gov/nchs/data/nvsr/nvsr64/nvsr64_08.pdf.

⁶⁷ M.F. MacDorman et al., “International Comparisons of Infant Mortality and Related Factors: United States and Europe, 2010,” *National Vital Statistics Reports* 2014 Sep 24; 63(5):1-6, accessed March 18, 2019, PMID: 25252091.

countries studied.”⁶⁸ Infant mortality rates vary significantly by state and by race/ethnicity, with rates significantly worse for black infants (see Figure 4).⁶⁹ Infant mortality

Figure 4. U.S. Infant Mortality Rates



rates are higher for unmarried women than for married women, for male infants than for females, for teenagers and for women over 35.⁷⁰

Linda Villarosa writes about the disproportionate death of black babies: “From 1915 through the 1990s, amid vast improvements in hygiene, nutrition, living conditions, and health care, the number of babies of all races who died in the first year of life dropped by over 90 percent—a decrease unparalleled by reductions in other causes of death. But that national decline in infant mortality has since slowed. In 1960, the U.S. was ranked 12th among developed countries in infant mortality. Since then, with its rate largely driven by the deaths of black babies, the United States has fallen behind and now ranks 32nd out of the 35 wealthiest nations. Low birth weight is a key factor in infant death, and a new report released in March by the Robert Wood Johnson Foundation and the University of Wisconsin suggests that the number of low-birth-weight babies born in the United States—also driven by the data for black babies—has inched up for the first

⁶⁸ MacDorman et al., “International Comparisons of Infant Mortality.”

⁶⁹ Danielle Ely, “Fetal, Perinatal, and Infant Mortality,” Division of Vital Statistics National Center for Health Statistics, Presented to the Secretary’s Advisory Committee on Infant Mortality December 4, 2018.

⁷⁰ MacDorman and Gregory, “Fetal and Perinatal Mortality.”

time in a decade.”⁷¹

*Maternal Mortality*⁷²

A devastating hardship for a woman and her family is death in childbirth, an all-too-common hardship for women throughout history.⁷³ Bearing a child is still one of the most dangerous things a woman can do.⁷⁴ One of the great medical achievements of the twentieth century has been the significant declines in worldwide maternal mortality rates, even in poor countries such as Iran and Romania. The drop continues worldwide; between 2000 and 2015, the worldwide maternal mortality rate decreased by more than a third. During the twentieth century the U.S. infant and maternal mortality dropped by more than 90 percent. In 1950, the maternal mortality rate was 83.3 per 100,000 live births; that rate had dropped to 12.7 by 2007.⁷⁵

Shockingly, however, the rate in the U.S. has been rising.⁷⁶ In 2000, for every 100,000 live births, there were 17.5 maternal deaths from complications related to

⁷¹ Linda Villarosa, “Why America’s Black Mothers and Babies Are in a Life-or-Death Crisis,” *New York Times*, April 11, 2018, accessed August 4, 2018, <https://www.nytimes.com/2018/04/11/magazine/black-mothers-babies-death-maternal-mortality.html>.

⁷² Maternal death is defined by the World Health Organization as “the death of a woman while pregnant or within 42 days of termination of pregnancy, irrespective of the duration and site of the pregnancy, from any cause related to or aggravated by the pregnancy or its management but not from accidental or incidental causes.” “Maternal Mortality Ratio (per 100,000 live births),” World Health Organization, accessed August 4, 2018, <http://www.who.int/healthinfo/statistics/indmaternalmortality/en/>.

⁷³ Laura Helmuth points out that the maternal death rate a century ago “was more than 600 women per 100,000 births. In the 1600s and 1700s, the death rate was twice that: By some estimates, between 1 and 1.5 percent of women giving birth died. Note that the rate is per birth, so the lifetime risk of dying in childbirth was much higher, perhaps 4 percent.” Laura Helmuth, “The Disturbing, Shameful History of Childbirth Deaths,” *Slate*, September 10, 2013, accessed August 4, 2018, <https://slate.com/technology/2013/09/death-in-childbirth-doctors-increased-maternal-mortality>. Helmuth’s U.S. death figures are perhaps overstated. Linda Villarosa reports, “In 1850, when the death of a baby was simply a fact of life, and babies died so often that parents avoided naming their children before their first birthdays, the U.S. began keeping records of infant mortality by race. That year, the reported black infant-mortality rate was 340 per 1,000; the white rate was 217 per 1,000.” Villarosa, “America’s Black Mothers and Babies.” Whatever the precise number of maternal deaths per 100,000 in the nineteenth century, childbirth was dangerous business.

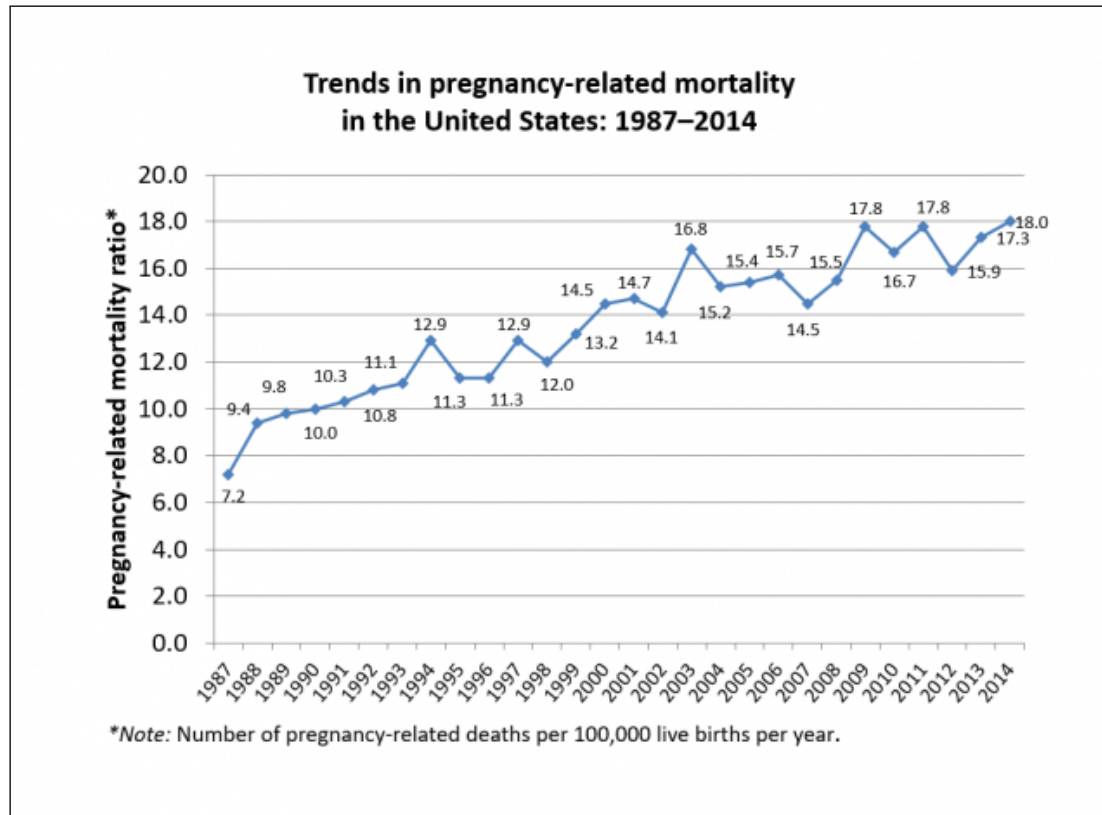
⁷⁴ Helmuth, “Disturbing, Shameful History.”

⁷⁵ *2011 Women’s Health Stats and Facts*, American Congress of Obstetricians and Gynecologists, 25, accessed August 24, 2017, <https://www.acog.org/-/media/NewsRoom/MediaKit.pdf>.

⁷⁶ Aaron Carroll, “JAMA Forum: Why is U.S. Maternal Mortality Rising?” *News@JAMA*, June 8, 2017, accessed August 4, 2018, <https://newsatjama.jama.com/2017/06/08/jama-forum-why-is-us-maternal-mortality-rising/>.

pregnancy (Figure 5).⁷⁷ In 2015, the U.S. rate had risen to 26.4.⁷⁸ By comparison, the number in the United Kingdom was 9.2; in Canada, it was 7.3.⁷⁹ This rate means that in

Figure 5. Maternal Mortality in the United States



the U.S. 700 women die from pregnancy or childbirth-related causes every year.⁸⁰ The maternal mortality rate in the U.S. is the worst record of all industrialized countries.⁸¹ “A cross-national comparison of the 2005 statistics by the World Health Organization (WHO) reveals that the U.S. rate of 15 maternal deaths per 100,000 live births exceeded the rates for at least 41 other countries, including Canada, Australia, Japan, and all the

⁷⁷ Source: Pregnancy Mortality Surveillance System, Centers for Disease Control and Prevention, accessed February 7, 2019, <https://www.cdc.gov/reproductivehealth/maternalinfanthealth/pregnancy-mortality-surveillance-system.htm>.

⁷⁸ “Global, Regional, and National Levels of Maternal Mortality, 1990–2015: A Systematic Analysis for the Global Burden of Disease Study 2015,” *Lancet* 2016; 388: 1775–812, accessed August 4, 2018, PMC5224694.

⁷⁹ “Global, Regional, and National Levels.”

⁸⁰ “Pregnancy-Related Deaths,” Centers for Disease Control and Prevention, accessed January 16, 2019, <https://www.cdc.gov/reproductivehealth/maternalinfanthealth/pregnancy-relatedmortality.htm>.

⁸¹ Nina Martin and Renee Montagne, “Focus on Infants During Childbirth Leaves U.S. Moms in Danger,” *Morning Edition*, May 12, 2017, accessed August 16, 2017, <http://n.pr/2r7EyLF>.

Western and Northern European countries.”⁸² Recent scholarly efforts to improve record-keeping show that the death rate has been rising, higher than was previously thought,⁸³ and most noticeably among black women who are three to four times as likely to die as white women;⁸⁴ but even death rates among whites lead all other industrialized countries. A pregnant woman is three times as likely to die as a woman in Canada and six times as likely as a woman in Scandinavia. Researchers conclude, “(T)he maternal mortality rate for 48 states and Washington DC from 2000–2014 was higher than previously reported, is increasing, and places the U.S. far behind other industrialized nations. There is a need to redouble efforts to prevent maternal deaths and improve maternity care for the 4 million U.S. women giving birth each year.”⁸⁵ Many of the women die from heart problems and diabetes, perhaps because of increasing obesity levels in the U.S.⁸⁶ “African-American women are roughly four times more likely to die from pregnancy-related causes than women in all other racial/ethnic groups.”⁸⁷

California is one state that is vigorously addressing this problem, and has lowered maternal death rates dramatically. “Since 2006, California has seen maternal mortality decline by 55 percent between 2006 to 2013, from 16.9 deaths per 100,000 live births to 7.3 deaths per 100,000 live births”⁸⁸ (Figure 6).⁸⁹ California’s maternal mortality rate has dropped to one-third the national rate. California’s approach could influence the rest of the country since one in eight U.S. babies are born in this state. In 2006 California established the California Maternal Quality Care Collaborative to improve outcomes for women giving birth. The committee examined the details of every woman who had died in childbirth in the previous five years and identified that “two well-known complications offered the best chance for survival if treated properly: hemorrhage and the

⁸² Gopal K. Singh, “Maternal Mortality in the United States, 1935–2007: Substantial Racial/Ethnic, Socioeconomic, and Geographic Disparities Persist,” U.S. Department of Health and Human Services Health Resources and Services Administration Maternal and Child Health Bureau, accessed January 16, 2019, <https://www.hrsa.gov/sites/default/files/ourstories/mchb75th/mchb75maternalmortality.pdf>.

⁸³ Marian F. MacDorman et al., “Is the United States Maternal Mortality Rate Increasing? Disentangling Trends from Measurement Issues,” *Obstetrics and Gynecology*, Sep; 128(3): 447–455, accessed August 3, 2018, PMC5001799.

⁸⁴ Linda Villarosa, “Why America’s Black Mothers and Babies Are in a Life-or-Death Crisis,” *New York Times*, April 11, 2018, accessed August 4, 2018, <https://www.nytimes.com/2018/04/11/magazine/black-mothers-babies-death-maternal-mortality.html>.

⁸⁵ MacDorman et al., “Maternal Mortality Rate Increasing?”

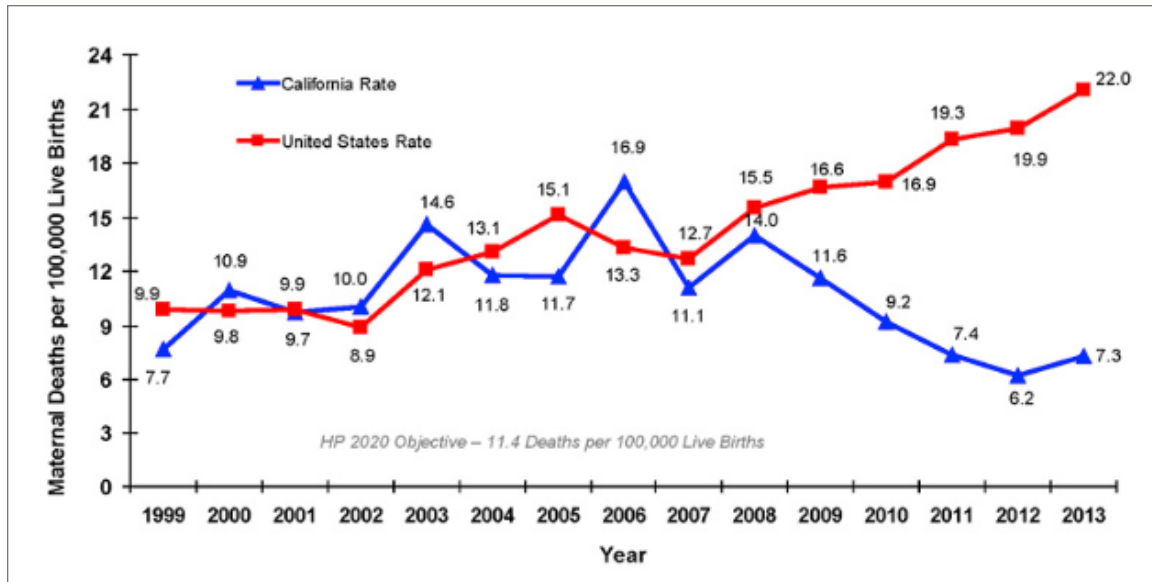
⁸⁶ Sabrina Tavernise, “Maternal Mortality Rate in U.S. Rises, Defying Global Trend, Study Finds,” *New York Times*, September 21, 2016, accessed August 17, 2017, <http://nyti.ms/2wewnU5>.

⁸⁷ CA-PAMR (*Maternal Mortality Review*), California Maternal Quality Care Collaborative, accessed August 4, 2018, <https://www.cmqqc.org/research/ca-pamr-maternal-mortality-review>.

⁸⁸ CA-PAMR.

⁸⁹ Source: Department of Public Health, California Birth and Death Statistical Master Files, 1999–2013. California Maternal Quality Care Collaborative, accessed February 7, 2019, <https://www.cmqqc.org/research/ca-pamr-maternal-mortality-review>.

Figure 6. Maternal Mortality Rate, California and the United States, 1999-2013



pregnancy-induced high blood pressure called preeclampsia . . . the vast majority of the deaths from those two complications could have been prevented through early recognition, teamwork and a list of well-rehearsed treatments.”⁹⁰ California developed red-handled rolling carts, the *hemorrhage cart*, containing all the supplies needed to tackle an emergency birth complication, everything from checklists to equipment such as intrauterine balloons to provide pressure to slow blood flow for a uterus not properly contracting, to medications to slow the flow of blood, and instruments to repair tears and lacerations. Team members practice strategies that can improve outcomes for a woman suddenly hemorrhaging so that the emergency does catch the team unprepared.⁹¹ The results of this initiative have saved many women’s lives.

Abortion

Abortion is not an unknown or lesser-known issue but its significance merits attention due to the large number of lives affected. In 2014, 652,639 legal induced abortions were reported to the Centers for Disease Control from forty-eight reporting areas. The abortion rate was 12.1 abortions per 1,000 women aged 15–44 years, and there

⁹⁰ Renee Montagne, “To Keep Women from Dying in Childbirth, Look to California,” NPR Weekend Edition, July 29, 2018, accessed March 19, 2019, <https://www.npr.org/2018/07/29/632702896/to-keep-women-from-dying-in-childbirth-look-to-california>. This features is part of a multi-part series National Public Radio produced, “Lost Mothers: Maternal Mortality in the U.S.”

⁹¹ Montagne, “To Keep Women from Dying.”

were 186 abortions per 1,000 live births.⁹² Since abortion was first decriminalized in 1967, it has taken the lives of 61.4 million, an estimated half of them female.⁹³ In an American society cut loose from the moorings of Christian sexual morality, the abortion controversy looms large. Over six hundred thousand American women a year deal with the physical and emotional consequences of abortion. In addition to being highly personal, abortion is a highly politicized issue outside and inside the church: pro-abortion advocates tend to minimize the consequences to the woman, emphasize her right to control her body, and do not speak of the unborn as separate lives with rights of their own; the pro-life side emphasizes the potential physical and emotional consequences for the woman, focuses on the life of the unborn, and is accused of not being sufficiently supportive of the woman with the problem pregnancy.

While the conception of a child—whether planned or unplanned—is the work of a man and a woman, the implications and decision-making surrounding an unplanned pregnancy fall disproportionately on the woman: should she carry the child to term and keep the baby, with or without the father of the child involved? Continue the pregnancy and give the baby up for adoption? Abort the baby, with or without the support, involvement, or even knowledge of the father? Should the father of the child have a say in the fate of his unborn child if he is married to the mother? If he is not married to the mother? The responsibility for preventing pregnancy likewise falls disproportionately on the woman. In conservative Christian circles where abortion is not looked on neutrally and premarital sex is not endorsed, an unmarried woman with an unwanted pregnancy may find herself in a double bind, wondering if she has anywhere to turn for non-judgmental help within her Christian community. Pastoral care and compassionate, practical support are crucial to help the woman carry the baby to term and make decisions for longer term.

Preserving access to abortion is a non-negotiable agenda item for many in the women's movement and for most progressive political candidates, and represents one of the most significant division lines in the culture and in national politics.⁹⁴ The highly politicized, polarized issue of abortion overshadows other issues pertaining to women's health and well-being which women across the political spectrum could possibly agree upon, such as advocating for efforts to reduce maternal mortality or addressing women's obesity.

⁹² T.C. Jatlaoui, et al., "Abortion Surveillance—United States, 2014," *Morbidity and Mortality Weekly Report, Surveillance Summaries* 2017;66 (No. SS-24):1–48, accessed August 16, 2018, https://www.cdc.gov/mmwr/volumes/66/ss/ss6625a1.htm?s_cid=ss6625a1_w.

⁹³ Dennis Howard, "Chelsea Clinton is Wrong. Killing 61 Million Babies Has Caused a GDP Deficit of \$62.6 Trillion," *Life News.com*, accessed August 16, 2018, <http://www.lifenews.com/2018/08/16/chelsea-clinton-is-wrong-killing-61-million-babies-has-caused-a-gdp-deficit-of-62-6-trillion/>.

⁹⁴ See Marjorie J. Spruill's *Divided We Stand: The Battle Over Women's Rights and Family Values That Polarized American Politics* (New York: Bloomsbury, 2017) for the effect that the abortion controversy had on political polarization beginning in the late 1970s and continuing to the present.

Neonatal and Postpartum Hardships

Birth Defects

About three percent of all babies born in the U.S. are born with a birth defect, a structural or genetic change that can affect almost any part of the body.⁹⁵ Birth defects can vary from mild to severe, can be life-threatening, costly, and emotionally challenging for both the mother and the father. This hardship is listed under hardships of women, but the father would suffer this hardship, too. Statistically more boys are born with birth defects than girls.⁹⁶

*Breast Feeding Difficulties*⁹⁷

Breastfeeding can be fraught with physical and emotional challenges mostly hidden from view. Most American women start out breastfeeding, but many face challenges and disappointments along the way. Eighty-one percent of American babies born in 2013 started out breastfeeding, but by six months, just over fifty percent (51.8 percent) were still nursing.⁹⁸ Challenges that breastfeeding women face include sore or inverted nipples, low milk supply, oversupply of milk, let-down reflex challenges, engorgement, plugged ducts, breast infection (mastitis), and fungal infections. The infant may have factors that make breastfeeding difficult or impossible: cleft palate or cleft lip, failure to latch by the baby, prematurity, and poor sucking reflex. If a woman has her mind and heart set on breastfeeding but her newborn for one reason or another simply cannot, she faces a great disappointment, plus the fear of judgment as others see her giving her baby formula. A woman returning to work faces the challenge of having the privacy and opportunity to pump and store milk.

Older Age of First Birth

Women are having their children at older ages. In 2000, the mean age of first-time

⁹⁵ "Update on Overall Prevalence of Major Birth Defects—Atlanta, Georgia, 1978–2005," Morbidity and Mortality Weekly Report, Centers for Disease Control and Prevention, January 11, 2008, accessed July 31, 2018, <https://www.cdc.gov/mmwr/preview/mmwrhtml/mm5701a2.htm>.

⁹⁶ J.M. Lary and L.J. Paulozzi, Sex differences in the Prevalence of Human Birth Defects: A Population-Based Study, *Teratology*. 2001 Nov;64(5):237-51, accessed February 7, 2019, PMID: 11745830.

⁹⁷ "Barriers to Breastfeeding in the United States," The Surgeon General's Call to Action to Support Breastfeeding, Office of the Surgeon General (US); Centers for Disease Control and Prevention (US); Office on Women's Health (US). (Rockville, MD: Office of the Surgeon General U.S.; 2011), accessed August 4, 2018, <https://www.ncbi.nlm.nih.gov/books/NBK52688/>.

⁹⁸ "Breastfeeding Rates Continue to Rise: Moms Need Ongoing Community Support to Breastfeed as Recommended," Centers for Disease Control and Prevention, Press Release August 22, 2016, accessed August 15, 2017, <https://www.cdc.gov/media/releases/2016/p0822-breastfeeding-rates.html>.

mothers was 24.9. In 2014, that age had risen to 26.3,⁹⁹ a difference of almost a year and a half. The older age of the first-time mother is a risk factor for pelvic floor trauma¹⁰⁰ and other challenges such as multiple births, birth defects, and fetal death.¹⁰¹ Delayed childbearing affects the composition and growth of the U.S. population.¹⁰² Not only are women putting off having children but the birth rate in the U.S. is declining. In many states and demographic groups, the birth rate is not at the level of replacement. Concerning the various groups of women, “Hispanic women had the highest fertility rate of the ethnicities studied, and passed the 2,100 births per 1,000 women needed to sustain the population in 29 states. Black women reached that level in 12 states, while white women didn’t reach that level in any state.” Concerning regions and education level, “Women who live in rural areas typically have more children than their urban counterparts, and women with more education often either put off having children or decide not to have children at all.”¹⁰³

Post-Partum Depression

Many new mothers experience “baby blues,” a normal period of fluctuating emotions in the first few weeks adjusting to life after delivery. Symptoms are triggered by major post-delivery hormonal changes and new responsibilities. The more serious condition, postpartum depression (PPD), is a disabling mental disorder that lasts much longer and may go on for months or longer. PPD may affect around ten percent of pregnant and postpartum women.¹⁰⁴ Maternal depression can have significant short- and long-term effects on the developing child as well as on herself and other family

⁹⁹ T.J. Mathews and Brady E. Hamilton, “Mean Age of Mothers is on the Rise: United States, 2000–2014,” NCHS Data Brief No. 232, January 2016, National Center for Health Statistics, Centers for Disease Control and Prevention, accessed August 18, 2017, <https://www.cdc.gov/nchs/data/databriefs/db232.pdf>.

¹⁰⁰ Hans P. Dietz and Judy M. Simpson, “Does Delayed Child-Bearing Increase the Risk of Levator Injury in Labour? *Australian and New Zealand Journal of Obstetrics and Gynaecology* 2007; 47: 491–495, accessed August 6, 2018, PMID: 17991115.

¹⁰¹ Marian F. MacDorman and Sharon Kirmeyer, Table C. Fetal Deaths and Mortality Rates, by Period of Gestation, Age, and Race and Hispanic Origin of Mother: United States, 2005, “Fetal and Perinatal Mortality, United States, 2005,” Division of Vital Statistics January 28, 2009, *National Vital Statistics Reports*, Volume 57, Number 8, accessed August 9, 2018, http://www.cdc.gov/nchs/data/nvsr/nvsr57/nvsr57_08.pdf.

¹⁰² MacDorman and Kirmeyer, “Fetal and Perinatal Mortality.”

¹⁰³ Brianna Abbott, “At 30-Year Low, U.S. Birth Rate Shows Striking Differences Between States,” *Wall Street Journal*, January 10, 2019, <https://www.wsj.com/articles/how-fertility-rates-vary-around-the-country-11547096460>.

¹⁰⁴ E. O’Connor et al., “Primary Care Screening for and Treatment of Depression in Pregnant and Postpartum Women: Evidence Report and Systematic Review for the US Preventive Services Task Force,” *Journal of the American Medical Association*. 2016;315(4):388–406, accessed August 4, 2018, doi: 10.1001/jama.2015.18948.

members.¹⁰⁵ Many women feel a stigma of admitting baby blues or postpartum depression at a time they are supposed to feel very happy. There is a need for more education and better screening by medical personnel as well as sympathy from those around her. The US Preventive Services Task Force issued a recommendation in February 2019 that “clinicians provide or refer pregnant and postpartum persons who are at increased risk of perinatal depression to counseling interventions.”¹⁰⁶

SUID (Sudden Unexplained Infant Deaths)

Thirty-six hundred Sudden Unexplained Infant Deaths (SUID) occurred in the U.S. in 2016.¹⁰⁷ These are deaths to infants less than one year old and from no immediate obvious cause. Three explanations for these deaths are SIDS (sudden infant death syndrome), accidental suffocation in bed, and unknown cause. While the SIDS rate has dropped significantly since the American Academy of Pediatrics issued their safe sleep recommendations in 1992 and the Back to Sleep campaign in 1994, statistical improvements are no comfort for the mother (and father) experiencing the death of their infant.¹⁰⁸ As with the death of an older child, the loss of an infant may be a hardship from which a woman never fully recovers.

Non-Pregnancy Reproductive System Physical Hardships

Even if a woman does not give birth to a child, she can face multiple hardships with her reproductive system.

Gynecologic Cancer

This is cancer that starts in a woman’s reproductive system. Cancers are named after the part where the cancer starts (cervical, ovarian, uterine, vaginal, vulvar).¹⁰⁹

Hysterectomy

Hysterectomy, the surgical removal of a woman’s uterus, is, after Caesarean

¹⁰⁵ Teri Pearlstein et al, “Postpartum Depression,” *American Journal of Obstetrics and Gynecology*, 200(4), 357–364, accessed July 26, 2018, PMC3918890.

¹⁰⁶ “Interventions to Prevent Perinatal Depression: U.S. Preventive Services Task Force Recommendation Statement,” *Journal of the American Medical Association* 2019;321(6):580–587, accessed March 27, 2019, doi:10.1001/jama.2019.0007.

¹⁰⁷ “Sudden Unexpected Infant Death and Sudden Infant Death Syndrome,” Centers for Disease Control and Prevention, accessed July 26, 2018, <https://www.cdc.gov/sids/data.htm>.

¹⁰⁸ “Sudden Unexpected Infant Death.”

¹⁰⁹ “What Is Gynecologic Cancer?” Centers for Disease Control and Prevention, accessed July 31, 2018, https://www.cdc.gov/cancer/gynecologic/basic_info/what-is-gynecologic-cancer.htm.

section, the second most frequently performed surgical procedure for American women of reproductive age. Over 400,000 hysterectomies are performed annually in the U.S. and it is estimated that one in every three women will have had a hysterectomy by the time she turns sixty¹¹⁰ including over eleven percent of women in their early forties.¹¹¹ While the number of hysterectomies has declined substantially in recent years,¹¹² medical investigators and women's groups are concerned that women are victims of unnecessary hysterectomies which are performed when non-surgical interventions might be preferable.¹¹³ The conditions for which hysterectomy is most often prescribed are uterine fibroids, menstrual disorders, uterine prolapse, and endometriosis¹¹⁴ which, some argue, should first be treated by alternate therapies before resorting to surgery. The physical and emotional toll of the surgery can be great.

Menstrual Cycle Difficulties

A woman may have monthly menstrual cycles for forty years or more. Some of the challenges include premenstrual syndrome (PMS), where a woman may experience abdominal pain and headache; she may be tense, sad, irritable, bloated, or uncomfortable in the days before her period; or she may suffer its more severe form, premenstrual dysphoric disorder (PMDD).¹¹⁵ Effective treatment and amelioration of symptoms is still a medical challenge.¹¹⁶ A woman can experience disturbances in the length or heaviness of menstrual bleeding, sometimes leading to severe anemia due to loss of blood.

Menopause

While menopause is a natural part of a woman's life, it can be associated with various hardships as she goes through her final years of menstruation. The average age of

¹¹⁰ Lauren Corona et al., "Use of Other Treatments Before Hysterectomy for Benign Conditions in a Statewide Hospital Collaborative," *American Journal of Obstetrics and Gynecology*, Volume 212, Issue 3, (December 23, 2014): 304.e1–304.e7, accessed August 24, 2017, PMID: 25542564.

¹¹¹ "Hysterectomy," National Women's Health Network, accessed August 16, 2017, <https://www.nwhn.org/hysterectomy>.

¹¹² Jason D. Wright et al., "Nationwide Trends in the Performance of Inpatient Hysterectomy in the United States," *Obstetrics and Gynecology* 122.2 0 1 (2013): 233–241, accessed August 24, 2017, PMC3913114 .

¹¹³ Corona et al., "Use of Other Treatments Before Hysterectomy."

¹¹⁴ 2011 *Women's Health Stats and Facts*, American Congress of Obstetricians and Gynecologists, accessed August 24, 2017, <https://www.acog.org/-/media/NewsRoom/MediaKit.pdf>.

¹¹⁵ Liisa Hantsoo and C. Neill Epperson, "Premenstrual Dysphoric Disorder: Epidemiology and Treatment," *Current Psychiatry Reports* vol. 17,11 (2015): 87, accessed January 16, 2019, PMC4890701.

¹¹⁶ M. Kleinstauber et al., "Cognitive-Behavioral and Pharmacological Interventions for Premenstrual Syndrome or Premenstrual Dysphoric Disorder: a Meta-Analysis," *Journal of Clinical Psychology in Medical Settings* 2012; 19(3):308-319, accessed August 15, 2017, PMID: 22426857.

non-operative menopause is fifty-one; the normal range is forty-five to fifty-five, but this can be earlier or later.¹¹⁷ Symptoms can include hot flashes, either occasionally or going on for years; excessive bleeding, vaginal dryness, problems sleeping, and mood swings.¹¹⁸

Polycystic Ovary Syndrome (PCOS)

PCOS is a hormonal disease, a condition in which “women have high levels of male hormones, increasing the risk of irregular or absent menstrual cycles, infertility, obesity, ovarian cysts, heart disease, and diabetes.”¹¹⁹ Researchers estimate this disorder affects at least 7 percent of adult women, or approximately five million women in the US of childbearing age, making it the “most common endocrine abnormality among women of reproductive age in the U.S. Women seeking help from health care professionals to resolve issues of obesity, acne, amenorrhea, excessive hair growth, and infertility often receive a diagnosis of PCOS. Women with PCOS have higher rates of endometrial cancer, cardiovascular disease, dyslipidemia, and type-2 diabetes mellitus.”¹²⁰

Uterine Fibroids

“Uterine fibroids are the most common benign tumors in women of childbearing age. Fibroids are made of muscle cells and other tissues that grow in and around the wall of the uterus, or womb. The cause of fibroids is unknown. Risk factors include being African American or being overweight.”¹²¹ Fibroids can be associated with painful symptoms including reproductive problems.

¹¹⁷ Mary Jane Minkin and Carol V. Wright. *What Every Woman Needs to Know about Menopause: The Years Before, During, and After*. New Haven: Yale University Press, 1996, 11.

¹¹⁸ “Menopause Symptom Relief and Treatments,” Women’shealth.gov, Office on Women’s Health, U.S. Department of Health and Human Services, accessed August 16, 2017, <https://www.womenshealth.gov/menopause>.

¹¹⁹ U.A Ndefo, A. Eaton, and M.R. Green, “Polycystic Ovary Syndrome: A Review of Treatment Options with a Focus on Pharmacological Approaches,” *Pharmacy and Therapeutics*, 38 (6) (2013): 336-55, accessed July 31, 2018, PMC3737989.

¹²⁰ Ndefo et al., “Polycystic Ovary Syndrome.”

¹²¹ “Uterine Fibroids,” Medline Plus, U.S. National Library of Medicine, accessed July 31, 2018, <https://medlineplus.gov/uterinefibroids.html>.

Workplace and Public Sphere Hardships

Earnings Gap

The earnings gap, pay gap, or wage gap is, arguably, the most cited gender gap between women and men, and has been since the early years of the feminist movement. This is not a lesser-known hardship of women, but what is lesser-known are arguments that economic factors, not male discrimination against women, may explain most, if not all, of the earnings gap. Appendix F: The Gender Earnings Gap goes into these explanations in greater detail.

Potty Parity

An inconvenience women frequently silently endure and take for granted without protest is waiting in long lines at the women's restroom while there is no line for the men. When many women in the world have no indoor plumbing or clean water, *potty parity* may seem like a trivial *hardship* for American women. But perhaps a lighthearted hardship is worth considering; men can understand issues women face even if the issue is not cosmic. Long lines at the ladies room are a regular fact of life for women in public gatherings and for the men waiting for them. Various attempts have been made to equalize access, taking into account that women take longer in the restroom than men, may need to use the restroom more frequently, have to sit down, which takes longer, have periods, have babies to change, or bring young children in with them. Urinals, zippers, and male anatomy make it possible for the same floor space to service many more men in the same time.¹²² Women across the political and religious landscape could unite around this lack of parity for women. Women could urge building planners and architects to strive toward a better balance. Men considering a church building project could show sensitivity to women by addressing this issue in architectural plans. This issue does not make the news. Bathroom bills are in the news and on state ballots, but bathroom bills concern transgender people, a very tiny minority of the population, not the 51 percent of the population queued in bathroom waiting lines.

Law professor John F. Banzhaf III, "the Father of Potty Parity," has been an early pursuer of this controversial topic, asking "whether equal protection and fairness require equal space, equal access, equal facilities, equal opportunities or, sometimes, equality of results."¹²³ Some states have responded to the need by passing parity legislation. Architects have presented alternative solutions which bypass political controversy and equalize wait times by designing male/female restrooms featuring private stalls and

¹²² Soraya Chemaly, "The Everyday Sexism of Women Waiting in Public Toilet Lines," *Time*, January 5, 2015, accessed July 27, 2018, <http://time.com/3653871/womens-bathroom-lines-sexist-potty-parity/>.

¹²³ John F. Banzhaf III, "Final Frontier for the Law?" *The National Law Journal*, April 18, 1990, accessed July 27, 2018, http://banzhaf.net/docs/potty_parity.html.

shared sinks areas.¹²⁴

Sexual Harassment

While sexual harassment, defined as “unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature”¹²⁵ is prohibited by law, women still complain that such treatment is widespread; women have feared repercussions for reporting such behavior to supervisors. The #MeToo movement has made this hardship women face front-page news. This is a widely known, not a lesser-known, hardship of women so this issue will not be explored here. What is lesser-known is that the definition of sexual harassment is gender-neutral and men can be victims, too. Men can experience sexual harassment from women and from other men, but the problem is usually seen as a hardship of women and rarely addressed in gender-inclusive language.¹²⁶

Underrepresentation

Underrepresentation in certain fields has been seen as a hardship of women who have seen their underrepresentation as evidence of discrimination. But the pendulum may have swung in women’s favor, disfavoring men when it comes to hiring for certain academic positions. Researchers summarize: a study examining hiring preferences: “The underrepresentation of women in academic science is typically attributed, both in scientific literature and in the media, to sexist hiring. Here we report five hiring experiments in which faculty evaluated hypothetical female and male applicants, using systematically varied profiles disguising identical scholarship, for assistant professorships in biology, engineering, economics, and psychology. Contrary to prevailing assumptions, men and women faculty members from all four fields preferred female applicants 2:1 over identically qualified males with matching lifestyles (single, married, divorced), with the exception of male economists, who showed no gender preference. . . . Our findings, supported by real-world academic hiring data, suggest advantages for women launching

¹²⁴ Shelby Blessing, “Potty Parity,” *Texas Architect*, January/February 2018, accessed July 30, 2018, <https://magazine.texasarchitects.org/2018/01/18/potty-parity/>.

¹²⁵ “Sexual Harassment,” U.S. Equal Employment Opportunity Commission, accessed July 30, 2018, https://www.eeoc.gov/laws/types/sexual_harassment.cfm.

¹²⁶ For each of the years 2010 to 2018, between 16 and 17 percent of sexual harassment charges were filed by men. “Charges Alleging Sexual Harassment FY 2010–FY 2018,” U.S. Equal Employment Opportunity Commission, accessed July 30, 2018, https://www.eeoc.gov/eeoc/statistics/enforcement/sexual_harassment_new.cfm. Sexual harassment is underreported, for women but particularly so for harassment of men. Michael Alison Chandler, “Men Account for Nearly 1 in 5 Complaints of Workplace Sexual Harassment with the EEOC,” *The Washington Post*, April 8, 2018, accessed July 30, 2018, <https://wapo.st/2OeoJOA>.

academic science careers.”¹²⁷

Working Mothers

Working mothers face particular ongoing challenges: work/family balance; feelings of guilt when leaving the children; the pressure to be a good mother and not let work interfere with family; the lack of quality, affordable childcare; losing out on advancement when taking time off to raise children. Women face pressures to earn, look good, be a good mother, a good cook, and keep an attractive home—balancing domestic and workplace responsibilities.

Caregiver Gender Gap

Women more often face multiple relational challenges as the primary caregivers for children, grandchildren, and older parents. While males are sharing in caregiving more now than in the past, around 75 percent of all caregivers are female.¹²⁸ An informal caregiver is unpaid (spouse, family member, friend, or neighbor) who assists with the activities of daily life and medical care. A formal caregiver is a paid care provider, providing care in the care receiver’s home or in a care setting such as day care, residential, or long-term care facility. This may not be perceived as a hardship by the woman, but it often presents challenges. Even as women leave the workplace to care for children, so too women exit the workforce to care for aging parents. Women caring “for parents, grandchildren, or more than one relative were significantly less likely to be employed than their peers, but when men took on caregiving roles, their employment status was unaffected.”¹²⁹

In addition to the challenge of caring for an elderly person whose physical and perhaps mental abilities are declining, the woman is likely to find her financial situation declining. “A 2012 study in *Demography* found that a wage gap emerges when women become mothers because ‘the accumulation of work interruptions and breaks in schooling’ depreciates their value as workers early in their careers, and impedes their ability to secure promotions and raises later on. Mothers may also seek out lower-paying jobs that accommodate part-time hours or flexible schedules to make time for childcare.

¹²⁷ Wendy M. Williams and Stephen J. Ceci, “STEM Faculty Prefer Hiring Women Professors 2:1,” *Proceedings of the National Academy of Sciences* Apr 2015, 201418878; accessed February 8, 2019, doi: 10.1073/pnas.1418878112.

¹²⁸ “Caregiver Statistics: Demographics,” Family Caregiver Alliance, accessed July 27, 2018, <https://www.caregiver.org/caregiver-statistics-demographics>. Another source states that six in ten caregivers are women: *Caregiving in the U.S 2015*, The National Alliance for Caregiving (NAC) and the AARP Public Policy Institute, accessed March 19, 2019, https://www.caregiving.org/wp-content/uploads/2015/05/2015_CaregivingintheUS_Executive-Summary-June-4_WEB.pdf. 29.

¹²⁹ Amanda Hess, “Women are More Likely to Care for Aging Parents—And Drop Out of the Workforce to Do It,” *Slate*, November 21, 2013, accessed July 27, 2018, <https://slate.com/human-interest/2013/11/elder-caregiving-women-are-more-likely-to-drop-out-of-work-to-care-for-aging-parents-and-grandkids.html>.

But as this new study shows, women are also more vulnerable to dropping out a second time, as retirement looms. And while taking leave or reducing hours early in life can have a significant effect on women's earning potential, dropping out late in life can pose an even greater financial crisis."¹³⁰

This role that a woman often fills contributes greatly to the quality of life of their care receivers. Her work may be invisible in the wider community, but worthy of praise from those who know her.

Lookism

Lookism is defined as "discrimination or prejudice against people based on their appearance."¹³¹ While not confined to women, lookism is a lesser-recognized hardship women bear nevertheless. While *lookism* is a neologism, the concept is not. *Lookism* entered the language in the 1970s within the fat acceptance movement.¹³² Lookism can affect people's opportunities in the workplace and in social situations if they are perceived as unattractive. "While other forms of discrimination are named, noted, and discouraged—racism, classism, ageism—lookism," says Nancy Etcoff, a psychologist at Massachusetts General Hospital, "is one of the most pervasive but denied prejudices."¹³³ Angela Stalcup observes, "The evidence clearly indicates that not only is there a premium for prettiness in Western culture, there is also penalty for plainness. In studies where other economic factors are held equal, wages fall along a hierarchy of beauty, with a bonus to the very beautiful and a loss to the very plain. As a result of stereotypes of beauty and the lack thereof, not only do the beautiful benefit from a 'beauty is good' ideal, the less-attractive members of society suffer as a result of the converse 'ugly is bad' misconception."¹³⁴ She cites numerous studies which revealed an unattractiveness penalty—in employment, in wages, in social situations.

Singleness

While singleness is not a gender gap and there are more men in this category than women, it is worth mentioning here as a hardship women bear. The gender gap is that women's childbearing window closes sooner than men's. While many single women lead contented, full lives, a deep, often silent pain for many women in the Christian

¹³⁰ Hess, "Women are More Likely."

¹³¹ *Lookism*, *American Heritage Dictionary of the English Language*, Fifth Edition, accessed September 13 2017, <http://www.thefreedictionary.com/lookism>.

¹³² *Lookism*, Wikipedia.

¹³³ William Safire, "The Way We Live Now: On Language; Lookism," *New York Times Magazine*, August 25, 2000, accessed September 13, 2017, <http://nyti.ms/2oZ2y7p>.

¹³⁴ Angela C. Stalcup, "The Plainness Penalty: Lookism in Western Culture," n.d., accessed March 19, 2019, https://www.academia.edu/8630847/The_Plainness_Penalty_Lookism_in_Western_Culture.

community is that of wanting to be married, wanting to have children, but never having the opportunity for either. Never married women ages fifteen and older comprise 29.3 percent of the American population.¹³⁵ Never married men are 34.9 percent¹³⁶ and may also suffer similarly.

Widowhood

In 2017, there were about 11.64 million widows in the U.S. and about 3.28 million widowers. Widows make up about 80 percent of the widowed population in the United States for several reasons: men die at significantly greater rates than women; women tend to marry older men; and widowers are more likely than widows to remarry.¹³⁷ This excess of women at the upper ages is likely to continue to increase, and make up a significant portion of a church's membership and a pastor's care receivers.

Violence against Women; Sex and Labor Trafficking

Violence against women takes many forms including sexual assault and intimate partner violence. These very difficult forms of hardship and suffering are prominent in the national gender conversation. Sex trafficking is less talked about, but is a problem even in the U.S.

Human trafficking, also known as trafficking in persons, is a crime under federal and state laws. "Severe forms of trafficking in persons" includes both sex trafficking and labor trafficking,¹³⁸ victims can be men, women, and minor children, both foreign nationals and U.S. citizens. The U.S. can be a source, a destination, and a pass-through for victims. Numerous federal agencies are involved in combatting and prosecuting trafficking. Statistics on victims are kept; the Department of Justice, for example, in fiscal year 2017 "secured convictions against 499 traffickers, an increase from 439 convictions in FY 2016. Of these, 471 involved predominantly sex trafficking and 28 involved predominantly labor trafficking, although several involved both."¹³⁹ The year 2017 saw 8,524 trafficking cases reported to the National Human Trafficking Hotline, with sex trafficking involving 6,081 cases, labor trafficking 1,249 cases, sex and labor 377 cases,

¹³⁵ "Marital Status of People 15 Years and Over, by Age, Sex, and Personal Earnings: 2016," America's Families and Living Arrangements: 2016, United States Census Bureau, accessed July 27, 2018, <https://www.census.gov/data/tables/2016/demo/families/cps-2016.html>.

¹³⁶ "Marital Status of People 15 Years and Over."

¹³⁷ "Marital Status of the U.S. Population in 2017, by Sex (in millions)," Statista: the Statistics Portal, accessed January 24, 2019, <https://www.statista.com/statistics/242030/marital-status-of-the-us-population-by-sex/>.

¹³⁸ "Federal Anti-Trafficking Laws," National Human Trafficking Hotline, accessed July 30, 2018, <https://humantraffickinghotline.org/what-human-trafficking/federal-law>.

¹³⁹ Trafficking in Persons Report June 2018, "United States" (442–448), U.S. Department of State, accessed January 24, 2019, <https://www.state.gov/documents/organization/282804.pdf>

and the remainder not specified.¹⁴⁰ The sex of the victims is not included in the statistics on these hardships, but it is reasonable to assume that women are more often victims of sex trafficking and men more often victims of labor trafficking, but both men and women are subject to both types of trafficking.

Women and Poverty

While not a hardship exclusive to women, women are more likely to live in poverty than men. Ten percent of men and thirteen percent of women were living under the poverty line in 2016,¹⁴¹ particularly women of color (African American, Hispanic, and Native American).¹⁴²

¹⁴⁰ “EEOC Opens ‘New Frontier’ in War against Human Labor Trafficking,” U.S. Equal Employment Opportunity Commission, accessed July 30, 2018, https://www.eeoc.gov/eeoc/publications/brochure-human_trafficking.cfm.

¹⁴¹ “Nonelderly Adult Poverty Rate by Gender,” Henry J. Kaiser Family Foundation, accessed July 30, 2018, <https://kaiserf.am/2yMF4Gj>. Data is taken from the Census Bureau’s March Current Population Survey (CPS: Annual Social and Economic Supplements), 2017.

¹⁴² Data from 2008 show the male/female difference: “26.5 percent of African American women are poor compared to 22.3 percent of African American men; 23.6 percent of Hispanic women are poor compared to 19.6 percent of Hispanic men; 10.7 percent of Asian women are poor compared to 9.7 percent of Asian men; and 11.6 percent of white women are poor compared to 9.4 percent of white men.” Alexandra Dawthorne, “The Straight Facts on Women in Poverty,” Center for American Progress, October 8, 2008, accessed July 30, 2018, <https://ampr.gs/2fvFOoY>.

APPENDIX B: HARDSHIPS MEN FACE

Introduction

Appendix B expands on and gives references for topics listed in Chapter One, “Hardships Men Face.” The term “gender gap” is used in this appendix to indicate areas where men suffer a particular condition more than women. Some of these hardships are biological, others are occupational, educational, or cultural. There are considerable racial disparities seen in men’s hardships as in women’s hardships. Some of the hardships treated here are sex-specific, unique to men; some are sex-related, statistically more prevalent in men.

Biological Gender Gaps: Diseases and Physical Conditions Afflicting Men

This first major section considers diseases, death rates, and physical conditions which are exclusive or disproportionate hardships men face.

Male Anatomy and Reproductive System Hardships

Male Factor Infertility

Infertility is not just a woman’s problem. A male factor is identified along with a female factor in about 35 percent of couples facing infertility, and a male factor is the only identifiable cause in about 8 percent of infertile couples.¹ Infertility due to male factors include the number of sperm (concentration), sperm motility (movement), and sperm morphology (shape); or other factors: trauma, certain diseases or medical conditions, age, smoking, obesity, injury, marijuana or excessive alcohol use, exposure to radiation or toxins.² A man dealing with infertility often suffers silently.

Prostate Issues

Prostate Cancer

The prostate is a walnut-shaped gland which is part of the male reproductive system.³ Prostate cancer is a sex-specific hardship for men. After skin cancer, prostate is

¹ “Infertility: Frequently Asked Questions,” Centers for Disease Control and Prevention, accessed August 18, 2017, <https://www.cdc.gov/reproductivehealth/infertility/index.htm>.

² “Infertility FAQs.”

³ “Prostatitis: Inflammation of the Prostate,” National Institute of Diabetes and Digestive and Kidney Diseases, accessed January 17, 2019, <https://www.niddk.nih.gov/health-information/urologic-diseases/prostate-problems/prostatitis-inflammation-prostate>.

the most common cancer diagnosed in men and the second in men's cancer death rate, following lung cancer. Approximately 11.6 percent of men, or almost one in nine men, will be diagnosed with prostate cancer in his lifetime,⁴ and one in forty-one will die of it.⁵ In 2014, there were over three million American men living with prostate cancer.⁶ Prostate cancer generally affects older men; the median age at diagnosis is sixty-six, and is rare in men under forty. This cancer has a good survival rate: the percentage of those surviving five years after diagnosis is 98.6 percent.⁷

Prostate cancer can be emotionally and psychologically stressful for a man. Screening tests can be a source of anxiety for men; elevated prostate specific antigen (PSA) scores often lead to painful, unnecessary biopsies, particularly since the connection between elevated PSA levels and prostate cancer is not yet clear. Men diagnosed with prostate cancer face challenging decisions about treatment options: consensus of opinion on treatment protocol is lacking, particularly for early-stage prostate cancer in an older man. Treatment options can range from watchful surveillance without active intervention, which can be an ongoing source of anxiety, to radiation, hormones, and surgery. Complicating the decision-making process is that some of the treatments include the risks of impotence and incontinence. "With treatment, I don't think we know anything more now than we did five or ten years ago about which way to go in terms of surgery or radiation," says Philip Kantoff, director of the Lank Center for Genitourinary Oncology at Dana-Farber Cancer Institute. "That's because of a dearth of clinical trials comparing the two approaches to see which is more effective at preventing the spread of prostate cancer."⁸

In addition to the hardship of diagnosis and treatment for prostate cancer is the imbalance in public attention to the two cancers, prostate and breast. It has been argued that both breast and prostate cancer are overfunded relative to the societal burden of those cancers—years of life lost—compared to other, underfunded cancers such as bladder, esophageal, liver, oral, pancreatic, stomach, and uterine cancer, which, arguably, should receive greater funding.⁹ Breast cancer's death rate (20.3 per 100,000); estimated deaths,

⁴ "Cancer Stat Facts: Prostate Cancer," NIH National Cancer Institute, accessed September 7, 2017, <https://seer.cancer.gov/statfacts/html/prost.html>.

⁵ "Key Statistics for Prostate Cancer," American Cancer Society, accessed September 7, 2017, <https://www.cancer.org/cancer/prostate-cancer/about/key-statistics.html>.

⁶ "Key Statistics."

⁷ "Key Statistics."

⁸ Deborah Kotz, "Prostate Cancer Treatment: Surgery or Radiation? Weighing the Pros and Cons of Both Treatment Options," *US News and World Report*, January 28, 2015, accessed September 7, 2017, <https://health.usnews.com/health-news/patient-advice/articles/2015/01/28/prostate-cancer-treatment-surgery-or-radiation>.

⁹ Ashley J.R. Carter and Cecine N. Nguyen, "A Comparison of Cancer Burden and Research Spending Reveals Discrepancies in the Distribution of Research Funding," *BioMed Central Public Health* 12 (2012): 526, accessed August 7, 2018, PMC3411479.

2018 (40,920); and estimated new cases (266,120)¹⁰ is similar to that of prostate cancer (18.9 per 100,000), estimated new cases (164,690), and estimated deaths, 2018 (29,430).¹¹ Prostate and breast cancer have similar average ages at diagnosis. Yet breast cancer receives considerably more public attention (sports teams wearing pink socks in October, many races and other features such as pink ribbons promoting breast cancer research) and greater funding. There is not a similar push for public awareness of and promotion of screening for prostate cancer. Many people are unable to pronounce *prostate*, calling it *prostrate*, much less know what is the color and month for prostate awareness (blue, September). Even spellcheck on a word processing program does not recognize the word and suggests the change to *prostrate*. Some argue that this discrepancy is evidence of public misandry—people do not care as much about men’s illnesses are more sympathetic to women; others argue that more funding for breast cancer is justified because when it does hit younger women, the effects are devastating, leaving children motherless, whereas prostate cancer generally hits older men.¹² But other cancers and other diseases kill men at greater rates than women, leaving children fatherless. Funding, from this point of view, should be based on years of life lost and not favor one sex over the other.

Prostate Enlargement (Benign Prostatic Hyperplasia or BPH)

In BPH, the prostate gland is enlarged but not cancerous. BPH is the most common prostate problem for men over 50. The condition affects many men: “In 2010, as many as 14 million men in the U.S. had lower urinary tract symptoms suggestive of benign prostatic hyperplasia.”¹³ The occurrence and symptoms increase with age. Benign prostatic hyperplasia affects about 50 percent of men between the ages of 51 and 60 and up to 90 percent of men older than 80.¹⁴ Symptoms can be annoying and include the following: urinary frequency or urgency; the need to get up frequently at night; interrupted or weak urinary stream; incomplete bladder emptying; straining; decreased force of stream; dribbling.¹⁵

¹⁰ “Cancer Stat Facts: Female Breast Cancer,” National Cancer Institute: Surveillance, Epidemiology, and End Results Program (SEER), accessed August 7, 2018, <https://seer.cancer.gov/statfacts/html/breast.html>.

¹¹ “Cancer Stat Facts: Prostate Cancer,” National Cancer Institute: Surveillance, Epidemiology, and End Results Program (SEER), accessed August 7, 2018, <https://seer.cancer.gov/statfacts/html/prost.html>.

¹² “When Statistics Mislead: Breast Cancer is Far More Destructive Than Prostate Cancer,” February 2, 2018, *The Economist*, accessed August 7, 2018, <https://econ.st/2Oj5wez>.

¹³ Prostate Enlargement (Benign Prostatic Hyperplasia), National Institute of Diabetes and Digestive and Kidney Diseases, accessed January 17, 2019, <https://www.niddk.nih.gov/health-information/urologic-diseases/prostate-problems/prostate-enlargement-benign-prostatic-hyperplasia>.

¹⁴ Levi A Deters et al, “Benign Prostatic Hyperplasia (BPH),” Medscape, accessed January 17, 2019, <https://emedicine.medscape.com/article/437359-overview>.

¹⁵ Deters et al., “Benign Prostatic Hyperplasia.”

Prostatitis: Inflammation of the Prostate

Prostatitis, a frequently painful condition, is the inflammation of the prostate gland and sometimes the areas around the prostate and it affects many men. “Prostatitis is the most common urinary tract problem for men younger than age 50 and the third most common urinary tract problem for men older than age 50. Prostatitis accounts for about two million visits to health care providers in the United States each year.”¹⁶

Sexual Performance: Erectile Dysfunction/Impotence

Erectile dysfunction can be a source of considerable distress for men. Ever since Viagra was approved by the FDA in 1998, erectile dysfunction, or ED, and treatment for the condition, have been seen in advertising and have been the subject of many jokes. Yet ED is not funny for the sufferer and can be very hard on a man’s self-image, his sense of his manhood. Estimates as to the incidence of ED vary; one review suggests that 5 to 20 percent of men have moderate-to-severe ED, with chronic medical conditions such as diabetes, depression, cardiovascular, and neurological diseases associated with higher incidence.¹⁷ The physiology of sex is obviously different for a man and for a woman: a woman can engage in sex and become pregnant whether or not she is aroused sexually; but a man cannot, and his failure is obvious to his sexual partner in a way that hers is not.

Sperm Count Decline

For reasons as yet unknown, sperm count and overall reproductive health in American men and other men in the Western world has declined dramatically over the past forty years, with no signs that the rate of decline is slowing.¹⁸ A comprehensive meta-analysis reported a “significant decline in sperm counts (as measured by SC and TSC)¹⁹ between 1973 and 2011, driven by a 50–60% decline among men unselected by fertility from North America, Europe, Australia and New Zealand.”²⁰ Researchers do not

¹⁶ “Prostatitis: Inflammation of the Prostate,” Prostate Problems, National Institute of Diabetes and Digestive and Kidney Diseases, accessed March 29, 2019, <https://www.niddk.nih.gov/health-information/urologic-diseases/prostate-problems/prostatitis-inflammation-prostate>.

¹⁷ M. Kubin et al., “Epidemiology of Erectile Dysfunction,” *International Journal of Impotence Research* (2003) 15, 63–71, accessed July 28, 2018, doi:10.1038/sj.ijir.3900949.

¹⁸ H. Levine et al., “Temporal Trends in Sperm Count: a Systematic Review and Meta-Regression Analysis,” *Human Reproduction Update* 2017 Nov 1;23(6):646-659, accessed July 28, 2018, PMC6455044.

¹⁹ SC (sperm concentration); TSC (total sperm count)

²⁰ Kate Kelland, “Sperm Count Dropping in Western World: The Trend Has Occurred over 40 Years,” *Scientific American* (July 26, 2017), accessed September 19, 2017, <https://www.scientificamerican.com/article/sperm-count-dropping-in-western-world/>.

know what has caused the decline and issue an urgent call for further study.²¹

Testosterone Decline

In addition to sperm count decline, there is evidence that American men are suffering a substantial testosterone-level decline independent from the normal decline that happens with aging.²² Investigators do not know what factors are causing the decline and what are the implications. They call for further research to confirm this decline and discover the causes so that they may be addressed through prevention.

Death Rate Gender Gaps

The following major section highlights the hardships American males bear in having greater death rates and shorter lifespans compared to American women and girls. While there are noteworthy racial differences, males are disadvantaged relative to females across all racial lines simply by being male.

Population Gender Gap

Men enjoy many physical advantages over women: men are generally stronger, taller, and heavier. But one advantage males do not enjoy is longevity. Men die years sooner than women, both in the US and worldwide, in all developed countries and most undeveloped countries, sometimes by a gap of ten years.²³ Recent research has shown that prenatally, there is parity in conception, but prenatally more females die, resulting in more males being born: “Total female mortality during pregnancy exceeds total male mortality. The unbiased sex ratio at conception, the increase in the sex ratio during the first trimester, and total mortality during pregnancy being greater for females are fundamental insights into early human development.”²⁴

After birth, however, males die at greater rates. Susan Sorenson gives an overview

²¹ Men dealing with infertility and women concerned about these men may be encouraged and helped by investigating some of the recent research. A few examples include A.J. Gaskins and J. E. Chavarro, “Diet and Fertility: a Review,” *American Journal of Obstetrics and Gynecology* 2018 Apr;218(4):379-389, PMC5826784. The authors review literature over the last decade on diet and fertility. A specific simple diet change, a handful of nuts, was found significantly beneficial by A. Salas-Huetos et al., “Effect of Nut Consumption on Semen Quality and Functionality in Healthy Males Consuming a Western-Style Diet: a Randomized Controlled Trial,” *American Journal of Clinical Nutrition*. 2018 Nov 1;108(5):953-962, PMID: 30475967.

²² T.G. Travison et al., “A Population-Level Decline in Serum Testosterone Levels in American Men,” *The Journal of Clinical Endocrinology and Metabolism*, 2007 Jan;92(1):196-202, accessed August 1, 2018, <https://doi.org/10.1210/jc.2006-1375>.

²³ Thomas Perls and Ruth C. Fretts, “Why Women Live Longer Than Men,” *Scientific American Presents* (1998): 100, accessed August 8, 2018, https://www.researchgate.net/publication/248446318_.

²⁴ S.H. Orzack, et al., “The Human Sex Ratio from Conception to Birth,” *Proceedings of the National Academy of Sciences USA*, Apr 2015, 112 (16) E2102-11, accessed August 9, 2018, PMC4413259.

of the male/female differential throughout the lifespan: “Males are born with a numerical advantage, an advantage that decreases over time. At birth there are 105 boys for every 100 girls. . . .The mortality gap widens immediately; by their first birthday, 21 percent more boys than girls die. Excess male demise continues throughout life, such that by age 65 years or older, there are 75 men for every 100 women.”²⁵ The female numerical advantage is such that women outnumber men in the U.S. by age 25, when they make up 50.3 percent of the U.S. population; by age 100, women comprise 81.7 percent of their age group.

Many of women’s hardships considered in Appendix A stem from challenges in their reproductive systems, just for being women. While men do not have as many biological hardships with their reproductive processes, some of their hardships are due to lifestyle choices. The temptation is to blame men for such choices, to blame men that they have shorter lifespans.²⁶ Many men do stupid, risky things as a Google Images search on “why men die sooner” humorously showcases. More American men smoke, for example, than American women (18.6 percent men vs. 14.3 percent women).²⁷ But data below show that male hardships begin before risky choices come into play, and, like many of women’s hardships, are biologically based.

Infant Mortality Gender Gap

Beginning at the earliest days of life outside the womb, males die at a greater rate than females throughout the entire life cycle. While infant mortality rates have sharply declined since 1960, in 2016, 23,161 children under age 1 year died; the ratio of male to female infant deaths was 1.2.²⁸ More baby boys die than baby girls in all three categories the U.S. Government tracks: infant (under one year), neonatal (under 28 days), and post-neonatal (28 days to 11 months).²⁹ Slightly more boys than girls die of Sudden Infant Death Syndrome (SIDS).

²⁵ Susan B. Sorenson, “Gender Disparities in Injury Mortality: Consistent, Persistent, and Larger Than You’d Think,” *American Journal of Public Health* 101, Suppl. 1 (2011 December): S353-S358, accessed May 30, 2017, PMC3222499.

²⁶ Robert H. Shmerling summarizes some of the reasons men die sooner. Men tend to take bigger risks, have more dangerous jobs, die of heart disease more often and at a younger age, be larger than women, commit suicide more often than women, be less socially connected, and avoid doctors. Robert H. Shmerling, “Why Men Often Die Earlier Than Women,” Harvard Health Blog, Harvard Health Publishing, February 19, 2016, accessed January 19, 2019, <https://www.health.harvard.edu/blog/why-men-often-die-earlier-than-women-201602199137>.

²⁷ “Percent of Adults who Smoke by Gender,” Henry J. Kaiser Family Foundation, accessed August 9, 2018, <https://kaiserf.am/2M8Smnh>.

²⁸ J. Xu et al., “Table C: Number of Infant, Neonatal, and Postneonatal Deaths and Mortality Rates, by Sex: United States, 2015–2016,” Deaths: Final Data for 2016, National Vital Statistics Report, Vol.67, No. 5 (July 26, 2018):14, accessed March, 20, 2019, https://www.cdc.gov/nchs/data/nvsr/nvsr67/nvsr67_05.pdf.

²⁹ Xu et al., “Infant, Neonatal, and Postneonatal Deaths,” 14.

Teenage and Young Adult Mortality Gender Gap

Statistics show that many teenage boys are in trouble, particularly in the later teen years. Male teens are more likely to die than females at every year, with the male/female gap growing with each year through the teens. At age twelve, the death rate for males is 46 percent higher than the rate for females, but at age nineteen, the death rate for males is almost three times that of females.³⁰ Black teenage males die at one and a half times the rate of white males and three times the rate of white females.³¹

Further statistics show in stark contrast the tragic deaths of teens and young adults, with males dying at significantly greater rates in all four leading causes. Combining the four leading causes of death, males die at over three times the rate females die (Table 4).³²

Table 4. Four Leading Causes of Death, Ages 15-24, Male/Female Ratio

Cause of Death	Male	Female	Male:Female Ratio
Road traffic accidents	4,817	1,972	244%
Suicide	5,027	1,225	410%
Homicide	4,223	671	629%
Poisonings (primarily drugs)	3,592	1,438	250%
Total	17,659	5306	333%

Life Expectancy Gender Gap

Continuing through the life cycle into the adult years, men die sooner than women. Men's and women's life expectancies were roughly the same through the 1920s, but there is now a significant gender gap: life expectancy for women at birth is 81.1 years and 76.1 years for men, a gender gap of five years in women's favor.³³ African-American

³⁰ A.M. Miniño, "Mortality among Teenagers Aged 12–19 Years: United States, 1999–2006," NCHS Data Brief, no 37. Hyattsville, MD: National Center for Health Statistics, 2010. Accessed September 5, 2017. cdc.gov/nchs/data/databriefs/db37.pdf.

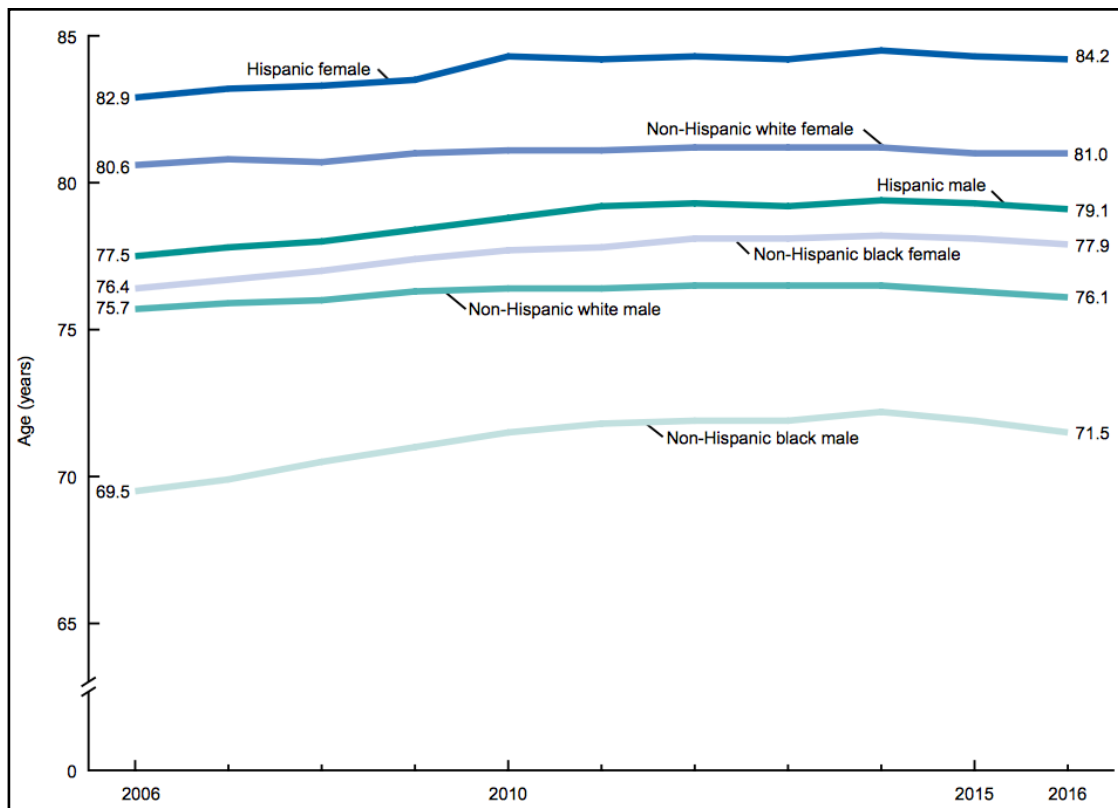
³¹ Miniño, "Mortality among Teenagers," 1.

³² "USA Causes of Death by Age and Gender," World Life Expectancy. <http://www.worldlifeexpectancy.com/usa-cause-of-death-by-age-and-gender>. Figures and ratios in Table 7 are current as of March 20, 2019.

³³ J. Xu, et al., "Deaths: Final Data for 2016," National Vital Statistics Reports, Vol. 67, No. 5 (July 26, 2018):8, accessed March 21, 2019, https://www.cdc.gov/nchs/data/nvsr/nvsr67/nvsr67_05.pdf.

men have the lowest life expectancy of any group; white males' life expectancy is lower than African-American women or white women (Figure 7).³⁴ The CDC study showcases that “Black Americans may be worse off than white Americans, but Black Americans who have not completed high school lag even further behind. The researchers found that white men with sixteen or more years of schooling can expect to live an average of fourteen years longer than black men with fewer than twelve years of education.

Figure 7. Life Expectancy by Race and Hispanic Origin and Sex: United States, 2006–2016



(For white and black women with the same educational differences, that gap was ten years.)”³⁵ The life expectancy racial gap between whites and blacks is the “embarrassment” in the article but the gender gap between males and females does not even receive mention. Should not both gaps be of concern and a national embarrassment—that both blacks’ and men’s lives are so much shorter than women’s?

³⁴ Xu et al., “Deaths: Final Data for 2016,” 10. Data source: National Center for Health Statistics, National Vital Statistics System, Mortality

³⁵ Lauren Friedman, “This Chart Showing the Gap Between Black and White Life Expectancy Should Be a National Embarrassment,” *Business Insider*, Jan. 9, 2014, accessed August 1, 2018, <https://www.businessinsider.com/huge-racial-gap-in-life-expectancy-2014-1>.

Vehicle Death Gender Gap

While death rates due to vehicle crashes have declined significantly since 1975, men continue to die at considerably greater rates than women. Some of the factors in this differential are occupational obligations or poor behavioral choices: males typically drive more miles than women do, often necessary for work; and it is usually men, not women, driving large trucks; but negatively, males more often engage in risky behavior such as speeding, not wearing seat belts, and driving while alcohol impaired.³⁶ Of the 37,133 people who died in motor vehicle crashes in 2017, 71 percent of all motor vehicle crash deaths were males. “Males accounted for 71 percent of passenger vehicle driver deaths, 49 percent of passenger vehicle passenger deaths, 99 percent of large truck driver deaths, 81 percent of large truck passenger deaths, 70 percent of pedestrian deaths, 88 percent of bicyclist deaths, and 91 percent of motorcyclist deaths.”³⁷

Disease Death Rate Gender Gap

Men suffer from the leading diseases at higher rates than women in almost every category. Of the fifteen leading causes of death in the U.S., men die of fourteen of them at significantly greater rate than women.³⁸ Men’s deaths outnumber women’s in every category except one, Alzheimer’s disease.³⁹ For cancer deaths, for example, sixteen men die for every ten women who die. Black to white ratios are included for comparison: blacks die at a greater rate than whites in eight of the fifteen leading causes of death. This racial disparity is called a “national embarrassment”;⁴⁰ blacks’ dying earlier is seen as a sign of black powerlessness. National attention has focused on lessening racial disparities in every area, including heart disease death rates⁴¹ and cancer death rates, acknowledging that certain racial and ethnic groups bear a disproportionate burden of cancer compared to other groups.⁴² The U.S Department of Health and Human Services promotes National

³⁶ Insurance Institute for Highway Safety, Highway Loss Data Institute, accessed March 21, 2019, <http://www.iihs.org/iihs/topics/t/general-statistics/fatalityfacts/gender>.

³⁷ Insurance Institute for Highway Safety..

³⁸ See Appendix C: Fifteen Leading Causes of Death.

³⁹ Farrell, *Myth*, 182, pointed out the gender gap in death rates. While the ranking of some of the diseases has changed since the statistics he used in 1993, the male disadvantage relative to females remains the same. Appendix C : Fifteen Leading Causes of Death is based on updated statistics from the Centers for Disease Control.

⁴⁰ Friedman, “Gap Between Black and White Life Expectancy.”

⁴¹ M. Van Dyke et al., “Heart Disease Death Rates among Blacks and Whites Aged ≥ 35 Years—United States, 1968–2015,” *MMWR Surveillance Summaries* 2018;67(No. SS-5):1–11, doi.org/10.15585/mmwr.ss6705a1.

⁴² Cancer Disparities, National Cancer Institute, accessed August 1, 2018, <https://www.cancer.gov/about-cancer/understanding/disparities#ui-id-2>.

Minority Health Month each April.⁴³ Yet at present there is no Men's Health Month or national movement to address the male/female disease gender disparities which these data show.

What does it mean that men are dying of these major diseases at significantly greater rates than women? The leading cause of death for both women and men is heart disease. Men die at a rate that is 140 percent of women's rate. To visualize this statistic taking one disease as an example, Appendix D: Male-to-Female Acute Myocardial Infarction Mortality Rates, shows that for the age range 55-64, two and two-thirds as many men die of heart disease as women. Heart disease also takes the lives of many women, but women live years longer than the same-aged men before they die of that disease.

*Cancer Gender Gap*⁴⁴

Cancer statistics present a further stark example of the disease gender gap which disfavors men. Men have significantly higher cancer diagnosis and death rates than women in almost every cancer type and age range. Overall, men die of cancer at about one and a half times the rate of women.⁴⁵ Out of thirty-six cancers, there are only three cancers where women have a greater death rate than men. In six of the cancers, men's death rates are three to four times that of women.⁴⁶ The casual lay reader may observe the lung cancer differential (1.82 men to women) and speculate about causation due to the difference in male/female smoking rates.⁴⁷ But the persistent male/female differences in almost all cancers are noteworthy and not as easily dismissed as lung cancer differences may be. It was beyond the study's scope to speculate on explanations for the sex differences across most cancers, but the authors of the report, with scholarly reserve conclude, "Future analytical studies should attempt to understand causes of observed sex

⁴³ National Minority Health Month, HHS.gov, accessed August 8, 2018, <https://minorityhealth.hhs.gov/nmhm18/>.

⁴⁴ The CDC records cancer incidence and deaths by sex, race, and ethnicity (male, female, white, black, Hispanic, Asian/Pacific islander, Native American/Alaska native). One could extend the scope of this study considerably by highlighting the various differences in, for example, black/white /Hispanic, etc., lung cancer deaths, but the focus of this study is male/female hardships, so all men are grouped together, as are all women.

⁴⁵ M.B. Cook et al., "Sex Disparities in Cancer Mortality and Survival," *Cancer Epidemiology, Biomarkers & Prevention*, Aug;20(8):1629-37, accessed September 7, 2017, PMC3153584.

⁴⁶ See Appendix E: Male-to-Female Cancer Mortality Rate Ratios, based on the Cook et al. study

⁴⁷ Tobacco use is the leading cause of preventable disease and death in the U.S. While both men and women smoke, more men smoke: nearly seventeen out of every one hundred men smoke and more than thirteen of every adult American women smoke. Over sixteen million Americans live with smoking-related disease. A. Jamal, et al., "Current Cigarette Smoking Among Adults—United States, 2005–2015," *MMWR Morbidity and Mortality Weekly Report* 2016;65:1205–1211, accessed August 22, 2017, doi.org/10.15585/mmwr.mm6544a2.

disparities in cancer.”⁴⁸

The Suicide Gender Gap

While women attempt suicide more often, men complete suicide in much greater numbers than women. Men die by suicide 3.54 times as often as women.⁴⁹ In 2017, 47,173 Americans died by suicide, over 10,000 more deaths than the 37,133 who died in vehicle accidents.⁵⁰ The number grew 2208 more deaths by suicide than in 2016.⁵¹ White males accounted for 77.97 percent of those suicide deaths.⁵² American Indian/Alaska Native men’s suicide rate is similarly high; black and Hispanic men’s rates are considerably lower than that of whites. Every suicide is a tragedy to the loved ones; the gender disparity is particularly striking. Mortality rates from other leading diseases have been declining; in contrast, suicide rates in the U.S., which had declined from 1986 to 1999, have been increasing since then.⁵³ The rate of increase for females (45 percent increase) was greater than that for males (16 percent increase), thus narrowing the gender gap from 4.5 male suicides for each female suicide in 1999 to 3.6 in 2014.⁵⁴ The highest male suicide rate is among men seventy-five and older, a rate ten times that of women over seventy-five.⁵⁵

Non-Fatal Conditions Gender Gap

In addition to leading women in death rates from all but one of the fifteen major diseases, men suffer disproportionately from the following non-fatal diseases and hardships:

Autism Spectrum Disorder Gender Gap

Autism, a developmental disorder, is growing in frequency. Boys are affected more often than girls, with the disorder continuing through adulthood, thus affecting men

⁴⁸ Cook et al., “Sex Disparities.”

⁴⁹ “Suicide Statistics,” American Foundation for Suicide Prevention, accessed August 8, 2018, <https://afsp.org/about-suicide/suicide-statistics/>.

⁵⁰ Insurance Institute for Highway Safety.

⁵¹ “Suicide Statistics,” American Foundation.

⁵² “Suicide Statistics,” American Foundation.

⁵³ S.C. Curtin, M. Warner, and H. Hedegaard, “Increase in Suicide in the United States, 1999–2014,” NCHS Data Brief no. 241 (April 2016), accessed August 30, 2017, <https://www.cdc.gov/nchs/data/databriefs/db241.pdf>.

⁵⁴ Curtin et al., “Increase in Suicide.”

⁵⁵ Curtin et al., “Increase in Suicide.”

more than women. In 2012 an extensive survey of the medical and/or educational records of eight-year-old children in eleven sites in eleven representative US states estimated the prevalence of autism as follows: four and one half times as many boys (one in forty-two boys) were identified as affected by Autism Spectrum Disorder (ASD) as girls (one in 189 girls) or 23.6 per 1,000 boys and 5.3 per 1,000 girls.⁵⁶

Other Conditions

Genetic defects affecting men and boys include hemophilia and red-green color blindness. Cerebral palsy and related developmental disorders are more common in males than in females.⁵⁷

Hair Loss Gender Gap

Pattern hair loss, or androgenic alopecia, the most common form of hair loss, can afflict both women and men and be the source of considerable psychosocial repercussions. In women hair loss manifests as hair thinning, and in men as a receding hairline and pattern baldness. The gender gap is significant and obvious to the casual observer. Half of all men are affected by age 50 and a quarter of all women, or 40 million American men and 20 million women.⁵⁸ Men face multiple decisions: comb-over, take medication (which works for some men but not for women), surgical hair plugs, toupee, or shave it all off.

Workplace Hardships: The Danger Gender Gap

Men face danger, injury, and death more frequently than women do, both in the workplace, in citizenship responsibilities, and in cultural expectations.

Most Dangerous Jobs; Most Deaths in the Workplace

Although until recent times women took on the very real possibility of death with each pregnancy and childbirth, today it is men, for the most part, who take on American

⁵⁶ D.L. Christensen et al., "Prevalence and Characteristics of Autism Spectrum Disorder among Children Aged 8 Years—Autism and Developmental Disabilities Monitoring Network, 11 Sites, United States, 2012," *MMWR Surveillance Summaries* 2016;65(3):1–23, accessed August 22, 2017, doi.org/10.15585/mmwr.ss6503a1.

⁵⁷ M. V. Johnston and H. Hagberg, "Sex and the Pathogenesis of Cerebral Palsy," *Developmental Medicine and Child Neurology*, (2007 January;49(1):74-8), accessed September 1, 2017, PMID: 17209983.

⁵⁸ Tatiana Boncompagni, "Baldness: Put a Crown on It," *New York Times*, January 21, 2011, accessed August 30, 2017, <http://www.nytimes.com/2011/01/23/fashion/weddings/23FIELD.html>.

society's most dangerous jobs.⁵⁹ Concerted effort has made both childbirth and the American workplace significantly safer over the decades. OSHA reports this encouraging statistic: "Worker injuries and illnesses are down-from 10.9 incidents per 100 workers in 1972 to 2.8 per 100 in 2017."⁶⁰ Nevertheless, the same agency reports that 5,147 workers died on the job in 2017;⁶¹ 4,761 were men and 386 were women.⁶² Roy Baumeister explains that while being willing to die is not usually part of a job description, America and every culture needs people to take on the more risky jobs. Usually those people are men. "The culture has a job to do, and it will take a certain number of deaths. . . . If the culture has to pay the price, generally it will pay it with men's lives, not women's."⁶³

Bureau of Labor statistics show that in 2017 women accounted for 44 percent of the hours worked yet they accounted for only seven percent of the fatal injuries⁶⁴ (Figure 8).⁶⁵ This amounts to 13 men dying in the line of work for every woman who so dies.⁶⁶

Yet men's sacrifices are often invisible, even in articles that bring workplace fatalities to the public attention. *Time Magazine's* 2016 feature on "The Most Dangerous Jobs in America" uses gender-neutral terms, so the fact that most of these fatalities are men does not merit specific attention.⁶⁷ Forbes, however, highlights the 2011 workplace fatality gender gap: "Ninety-two percent, or 4,234, of all on-the-job fatalities were among

⁵⁹ Historically a woman faced a difficult and dangerous job each time she gave birth. The responsibilities of women in pre-industrialized society were physically demanding and dangerous. Nothing in this analysis is intended in any way to minimize the hard work and sacrifices women have made throughout history.

⁶⁰ "Commonly Used Statistics," Occupational Safety and Health Administration, U.S. Department of Labor, accessed April 12, 2019, <https://www.osha.gov/oshstats/commonstats.html>.

⁶¹ See "Injuries, Illnesses, and Fatalities," Bureau of Labor Statistics, <https://www.bls.gov/iif/oshwc/cfoi/cftb0313.htm>, for an itemization of workplace fatalities and the labor fields where the fatalities occurred. The sex of workers, however, is not listed; and the fact that most of these deaths are male is not readily apparent in these fatality statistics. See also Stephen Pinker, "Safety," in *Enlightenment Now*, 185-187. Pinker comments, "At almost 5,000 deaths in 2015, the number of workers killed on the job is still too high, but it's much better than the 20,000 deaths in 1929, when the population was less than two-fifths the size. Much of the savings is the result of the movement of the labor force from farms and factories to stores and offices. But much of it is a gift of the discovery that saving lives while producing the same number of widgets is a solvable engineering problem."

⁶² "Fatal Occupational Injuries Counts and Rates by Selected Demographic Characteristics, 2016-17," National Census of Fatal Occupational Injuries in 2017, News Release December 18, 2018, Bureau of Labor Statistics, accessed April 12, 2019, <https://www.bls.gov/news.release/pdf/cfoi.pdf>.

⁶³ Baumeister, *Anything Good about Men?* 183.

⁶⁴ "Distribution of Fatal Injury Events by Gender of Worker, 2017," 2017 Census of Fatal Occupational Injuries (final data), Bureau of Labor Statistics, U.S. Department of Labor, accessed January 17, 2019, <https://www.bls.gov/iif/oshcfoi1.htm>.

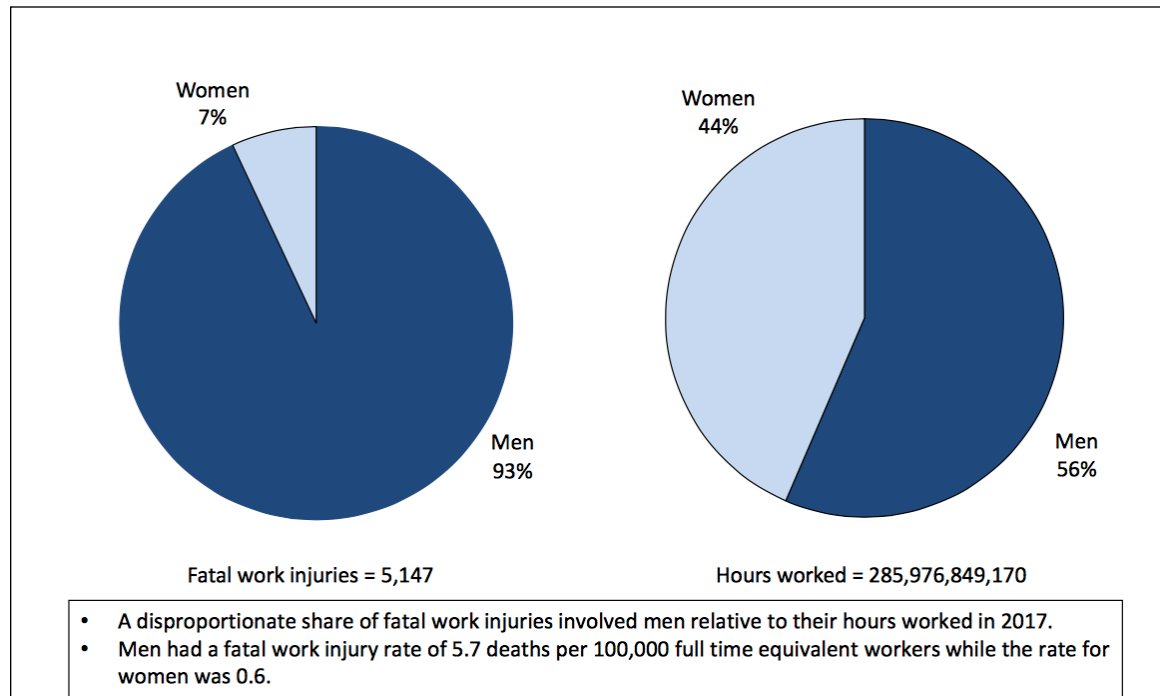
⁶⁵ "Fatal Work Injuries and Hours Worked by Gender of Worker, 2017," Bureau of Labor Statistics, accessed April 12, 2019, <https://www.bls.gov/iif/oshwc/cfoi/cfch0016.pdf>.

⁶⁶ Baumeister, *Anything Good about Men?* 183.

⁶⁷ David Johnson, "The Most Dangerous Jobs in America." *Time*, May 13, 2016, accessed May 11, 2017, <http://time.com/5074471/most-dangerous-jobs/>.

men, and the remaining eight percent, or 375, were women.”⁶⁸ The fatality number increased to 5,190 fatal work injuries recorded in the United States in 2016, a seven-percent increase from the 4,836 in 2015.⁶⁹

Figure 8: Fatal Work Injuries and Hours Worked by Gender of Worker, 2017



Nomenclature has become gender neutral for many occupations (*garbage men* are now *trash collectors*; *firemen* are now *firefighters*; *policemen* are now *police officers*), reflecting that women have entered these fields, but most of the workers in the ten most dangerous fields are still men. The same is true for the next ten occupations on the list, 11 through 20. Men do most of the country’s hard, dangerous, dirty jobs, whatever the field.⁷⁰

American society sometimes memorializes such men and their sacrifices. The Fisherman’s Memorial in Gloucester, Massachusetts, for example, honors the memory of 5,368 men who have lost their lives at sea out of the town of Gloucester over the past

⁶⁸ Jacquelyn Smith, “America’s Deadliest Jobs.” *Forbes*, September 20, 2012.

⁶⁹ “5,190 Fatal Work Injuries in the United States During 2016,” *The Economics Daily*, Bureau of Labor Statistics, December 22, 2017, accessed August 9, 2018, https://www.bls.gov/opub/ted/2017/5190-fatal-work-injuries-in-the-united-states-during-2016.htm?view_full.

⁷⁰ For example, Janet Bloomfield’s piece “Pray Men Never Take a Day Off” (Appendix Q) lists the many invisible ways men’s work makes modern life possible, without which life as we know it would grind to a halt. Bloomfield cites government statistics on the high percentage of men in many essential but unglamorous and often invisible fields.

nearly four hundred years.

While not listed among the 10 most dangerous jobs, rescue work usually falls to men. Women contribute significantly in many ways during crises but men's and women's contributions at such times are typically not the same. During the early days of rescue work during and following Hurricane Harvey, for example, it was primarily the faces of men whom Americans saw on their television sets night after night—men carrying people, often women and children, to the safety of waiting boats, men going house to house through the flood waters, or men driving from Louisiana, pulling their own boats to volunteer in rescue efforts. Those who battle California wildfires are primarily men, despite aggressive efforts in California to recruit women firefighters.⁷¹ If a woman is in distress and calls 911 for help, chances are good that it will primarily be men coming to her rescue.

Men do most of the country's the hard, dangerous, dirty jobs (Table 5 shows the occupations with the highest fatality rates in 2016 and the percentage who are men.)⁷²

Table 5. Top Ten Most Dangerous U.S. Occupations and Percent Male (2014)

Rank	Occupation	Fatal Injury Rate per 100,000 workers	Percent Male
1	Logging Workers	109.5	94.6%
2	Fishing Workers	80.8	99.9%
3	Aircraft Pilots	63.2	92.8%
4	Roofers	46.2	99.5%

⁷¹ Despite aggressive recruitment efforts, 3.1 percent of Los Angeles firefighters are women, up only slightly from 2.9 percent in July 2013, the month Mayor Garcetti took office. David Zahniser and Ben Welsh, "Garcetti Still Struggling to Expand the Number of Female Firefighters," *Los Angeles Times*, March 12, 2018, accessed August 9, 2018, <http://www.latimes.com/local/lanow/la-me-ln-los-angeles-firefighters-20180310-story.html>.

⁷² Source: Bureau of Labor Statistics, Census of Fatal Occupational Injuries. Data in the table from Mark Perry, "'Equal Pay Day' This Year is April 12; the Next 'Equal Occupational Fatality Day' Will Be in the Year 2027," AEIdeas, April 9, 2016, accessed March 28, 2018, <http://www.aei.org/publication/equal-pay-day-this-year-is-april-12-the-next-equal-occupational-fatality-day-will-be-in-the-year-2027/>. Occupations 11 through 20 on the Most Dangerous Jobs list and the percentage male includes the following: 11) recyclable materials workers, 89.6%; 12) landscaping, lawn service, groundskeeping, 93.4%; 13) construction workers, 97.3%; 14) cement and concrete manufacturing, 99.8%; 15) taxi driver and chauffeurs, 85.4%; 16) maintenance and repair workers, 96.5%; 17) mining (except oil and gas), 99.5%; 18) support activities for mining, 99.9% 19) police and sheriffs patrol officers, 86.4%; 20) mining (oil and gas), 99.9%. (Source: Bureau of Labor Statistics, Census of Occupational Injuries 2015). "Aircraft pilots" are not commercial pilots but bush, charter, and air taxi pilots.

Rank	Occupation	Fatal Injury Rate per 100,000 workers	Percent Male
5	Refuse Collectors	35.8	91.4%
6	Farmers and Ranchers	26.0	76.2%
7	Iron and Steel Workers	25.2	98.0%
8	Truck Drivers	23.4	92.6%
9	Electrical Power Line Workers	19.2	97.0%
10	Construction Workers	17.9	97.4%
	All U.S. Workers, All Occupations	3.3	53.1%

Some think that workplace safety for men is not as high a priority as wildlife well-being, claiming that the U.S. has more workers devoted to the protection of wildlife than to human safety on the job.⁷³ The Occupational Safety and Health Administration is tasked with workplace safety compliance. The agency's website states OSHA's coverage: The "Federal OSHA is a small agency; with our state partners we have approximately 2,100 inspectors responsible for the health and safety of 130 million workers, employed at more than eight million worksites around the nation—which translates to about one compliance officer for every 59,000 workers."⁷⁴

War

Men historically have sacrificed themselves to protect women, children, other men, property, and national honor.⁷⁵ Young men, in particular, have sacrificed themselves in great numbers. Most of the soldiers who have died in all American wars have been

⁷³ At the time of his writing, Warren Farrell claimed that the U.S. had more fish and wildlife inspectors than job safety inspectors. Farrell, *Myth of Male Power*, 275.

⁷⁴ "Commonly Used Statistics: Federal OSHA Coverage," Occupational Health and Safety Administration, accessed May 11, 2017, <https://www.osha.gov/oshstats/commonstats.html>.

⁷⁵ At the Hamilton, Massachusetts, 2018 Memorial Day ceremony, the town selectmen read the names of forty-three Hamiltonians who have died in the nation's wars. Every name was a man's.

men, particularly young men. The average age of the one hundred million soldiers dying in World Wars I and II and Korea was around 18,⁷⁶ arguably “a holocaust of young men.”⁷⁷ Farrell is pointed: We call the annihilation of the Jews by Nazis or the Armenians by the Turks “a holocaust”; the annihilation of men, however, is called “a battle.”⁷⁸ “When Jews were slaughtered, we were horrified; when men are slaughtered, the battle is glorified.”⁷⁹

While the physical and psychological cost from war on each man takes a terrible toll, the women in their lives—mothers, wives, sisters, daughters—likewise suffer, and their suffering must be acknowledged as well. But it is still unusual and notable for a woman to die in combat. The Vietnam Memorial, for example, commemorates those who died in that war: 58,272 men and eight women. During that war when many men were seeking ways to avoid the draft, their sisters, girlfriends, and classmates had no such worries for themselves. In 2007, the Iraq war passed the three thousand person milestone in casualties. Of those who died, 2,938 were men and sixty-two (or two percent) were women.⁸⁰ Women are increasingly joining military service, but men primarily occupy the dangerous combat jobs. Reagan administration Secretary of Defense Caspar Weinberger expressed a sentiment still shared by many: “I think women are too valuable to be in combat.”⁸¹

Obligations of Citizenship Gender Gap

The fact that women did not receive the right to vote until 1920 can be a sore point for women today; the franchise for women was won after decades of effort by activists and reformers. To temper resentment and promote reflection, Warren Farrell notes that when women won the vote with the ratification of the Nineteenth Amendment to the Constitution, women were the first group in American history to secure the right to vote without also having the obligation to fight to defend that right.⁸² Some young men were sent to fight in World War I who themselves did not yet have the right to vote. Women were not the last to receive the right to vote; some did not receive the right to vote until after 1920, including Native Americans, Chinese immigrants, and, for presidential elections, the residents of Washington, DC, not until 1961. The U.S. has never drafted women; only men have been drafted. American women have never had a

⁷⁶ Baumeister, “*Anything Good about Men?*” 66.

⁷⁷ Quoting Robert Graves in Andrew Kimbrell, *The Masculine Mystique: The Politics of Masculinity* (New York: Ballantine Books, 1995), 66.

⁷⁸ Farrell, *Myth of Male Power*, 162.

⁷⁹ Farrell, *Myth of Male Power*, 162.

⁸⁰ Baumeister, “*Anything Good about Men?*” 19.

⁸¹ Farrell, *Myth of Male Power*, 126.

⁸² Farrell, *Myth of Male Power*, 123.

citizenship service obligation comparable to men's. Now, when the U.S. has an all-volunteer military and where many women serve alongside men, it is still the case that American men at age 18 are obligated to fill out a selective service registration card and women are not. That situation, however, is currently under litigation, having recently been successfully challenged in District Court by the National Coalition for Men.⁸³

Americans have a tradition of thanking veterans for their service, but American women do not have a tradition of thanking men that they have never been mandated to serve. Some would argue that women have not been allowed to serve equally with men.⁸⁴ Others cite effectiveness statistics against integrating women into combat units, and argue forcefully that having women in combat units is a "misguided social experiment that threatens military readiness."⁸⁵

When the Nineteenth Amendment was ratified, women won the right to vote because men in the U.S. Congress and in the various state legislatures voted to ratify the amendment and give up their long-held monopoly on the power of the franchise. The path to universal suffrage for men was a rocky one as well, with earlier generations of men facing limitations on the vote. Originally the franchise extended only to property owners, or only to readers, or not to blacks or Jews (Figure 9). Women were not the only Americans who faced restrictions, yet, some argue, they have been favored above all groups of men by never having been required to perform any sort of national service to serve or defend the country. There are conflicting points of view: Is it a privilege for women that men have protected them from the battlefield or have men discriminated against women by keeping them out of battle? One point of view leads to gratitude, the other to resentment.

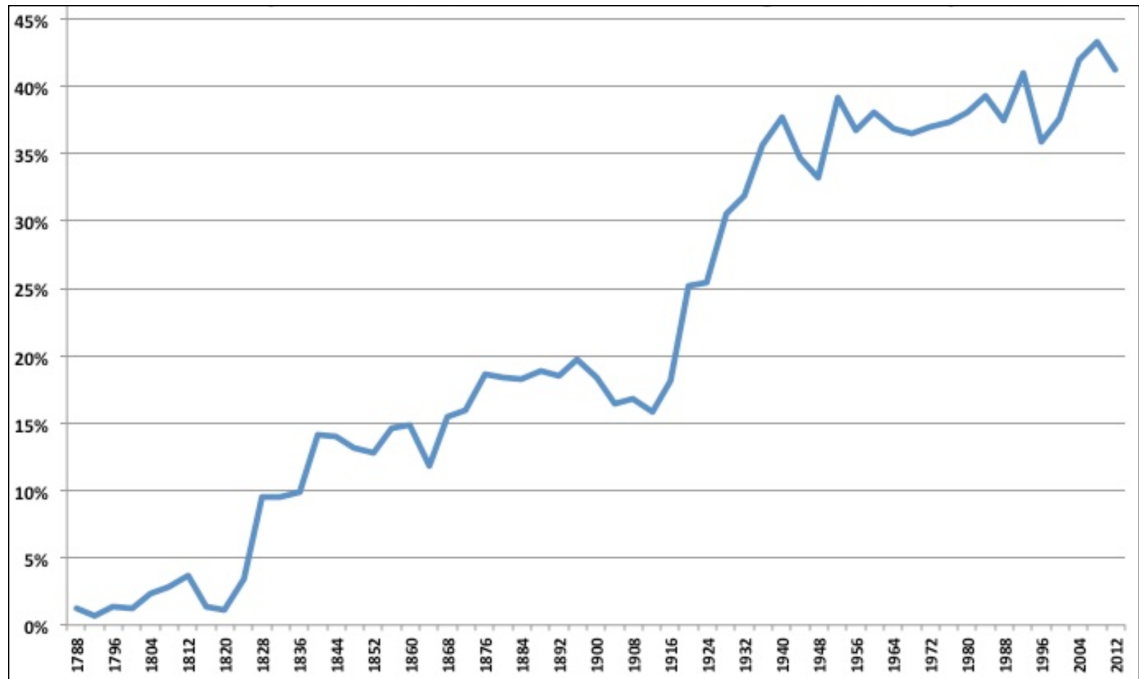
⁸³ The ruling found that "The male-only registration requirement of the Military Selective Service Act . . . violates the Due Process Clause of the Fifth Amendment to the United States Constitution." The National Coalition for Men (NCFM) which brought the lawsuit stated, "Forcing only males to register is an aspect of socially institutionalized male disposability and helps reinforce the stereotypes that support discrimination against men in other areas such as child custody, divorce, criminal sentencing, paternity fraud, education, public benefits, domestic violence services, due process rights, genital autonomy, and more." NCFM Press Release: NCFM wins Selective Service System case requiring women to register! February 23, 2019, accessed February 25, 2019, <https://ncfm.org/2019/02/news/selective-service/ncfm-wins-case-against-the-selective-service-system-to-require-women-to-register/>.

⁸⁴ Juliette Kayyem, "Another Crack in the Glass Ceiling for Women in the Military," *Boston Globe*, August 13, 2018, 1. Kayyem writes that "the Marine Corps publicly acknowledged a first in its history: First Lieutenant Marina A. Hierl is leading an infantry platoon. She is the first woman to do so in Marine Corps history, a ground-breaking achievement for a military branch that once forcefully opposed allowing women in combat."

⁸⁵ Heather MacDonald, "Women Don't Belong in Combat Units," *Wall Street Journal*, January 14, 2019, A17.

Figure 9: United States Presidential Election Popular Vote Totals as a Percentage of the Total United States Population (1789-2012).

Note the surge in 1828 (extension of suffrage to non-property-owning white men), the drop from 1890–1910 (when Southern states disenfranchised most African Americans and many poor whites), and another surge in 1920 (extension of suffrage to women).⁸⁶



Veterans

Lifelong Suffering

War often takes a terrible toll on the person who serves, both during military service and during subsequent years as a veteran. “Neglected veteran” or “disabled veteran” is a particularly tragic picture after a person’s service to the country. This picture is predominantly male; 90 percent of veterans are men.⁸⁷ Many soldiers who did not pay the ultimate sacrifice have been affected in lifelong ways: musculoskeletal injuries and pain, mental health issues, chemical exposure, infectious diseases, noise and vibration exposure, traumatic brain injury, urologic injuries, lost limbs, and the particularly socially

⁸⁶ CC BY-SA 3.0, File:U.S. Vote for President as Population Share.png, Created: 17 November 2016, accessed February 9, 2019, https://commons.wikimedia.org/wiki/File:U.S._Vote_for_President_as_Population_Share.png.

⁸⁷ “Facts and Statistics about Women Veterans,” Women Veterans Health Care, U.S. Department of Veterans Affairs, accessed May 30, 2017, <https://www.womenshealth.va.gov/WOMENSHEALTH/latestinformation/facts.asp>.

isolating tragedy of severe disfigurement of the face.⁸⁸ After World War I, before plastic surgery, survivors with severe facial disfigurement had to resort to wearing masks. The general public knows the letters PTSD for post-traumatic stress disorder, but not the misery that many veterans experience. Andrew Kimbrell summarizes their poignant plight as of the time of his writing (1995): “One in three American men is a veteran. The toll of war and our national neglect of these men has been high. Fifty thousand Vietnam War veterans are blind, and 33,000 are paralyzed. . . Furthermore, “an estimated 20 percent of all Vietnam veterans and 60 percent of all combat veterans were ‘psychological casualties.’”⁸⁹

Veteran Suicides

Heartbreakingly tragic, veteran suicides are more than 6,000 per year, 20 per day, or over 30 per 100,000.⁹⁰ Rates are highest and increasing for younger male veterans 18–34; their 2016 suicide rate was 45 per 100,000.⁹¹ The U.S. Department of Veterans Affairs has an office devoted to veterans’ mental health and suicide prevention. They report that in 2016, the suicide rate was 1.5 times greater for veterans than for non-veteran adults;⁹² also tragic, the suicide rate for women veterans was 1.8 times the rate for non-veteran women,⁹³ or 13.9 per 100,000.⁹⁴ As with suicide rates in general, more than three male veterans take their lives for every female who does so (3.23:1/ male:female).

⁸⁸ Maureen Salamon, “After the Battle: 7 Health Problems Facing Veterans,” LiveScience, November 11, 2010, accessed June 1, 2017, <https://www.livescience.com/8916-battle-7-health-problems-facing-veterans.html>.

⁸⁹ Andrew Kimbrell, *Masculine Mystique: The Politics of Masculinity* (New York: Ballantine Books, 1995), 10. James M. McPherson reviews Eric T. Dean Jr.’s, *Shook over Hell: Post-Traumatic Stress, Vietnam, and the Civil War* (Cambridge: Harvard University Press) in his review “War in the Mind,” *The Atlantic*, March 1998, which challenges this narrative of the Vietnam veteran.

⁹⁰ *VA National Suicide Data Report 2005-2016*, Office of Mental Health and Suicide Prevention, U.S. Department of Veterans Affairs, September 2018, accessed March 22, 2019, https://www.mentalhealth.va.gov/docs/data-sheets/OMHSP_National_Suicide_Data_Report_2005-2016_508.pdf. Leo Shane III and Patricia Kime, “New VA study finds 20 veterans commit suicide each day,” July 20, 2016. *Military Times*, accessed May 30, 2017, <https://www.militarytimes.com/veterans/2016/07/07/new-va-study-finds-20-veterans-commit-suicide-each-day/>.

⁹¹ *VA National Suicide Data Report*, 7.

⁹² *VA National Suicide Data Report*, 5.

⁹³ *VA National Suicide Data Report*, 9.

⁹⁴ “Suicide Among Women Veterans: Facts, Prevention Strategies, and Resources, September 2018,” U.S. Department of Veterans Affairs Office of Mental Health and Suicide Prevention, accessed April 16, 2019, https://www.mentalhealth.va.gov/suicide_prevention/docs/Women_Veterans_Fact_Sheet_508.pdf.

Courtesy in Times of Danger

This invisible gender gap is not measured by the U.S. Bureau of Labor Statistics or another government agency, and so is not objectively measurable. Arguably, however, in a crisis, it is assumed that women and children are first and men sacrifice their lives to save women and children, rather than the other way around.

While norms may be changing, both women and men often take it for granted that women are the protected sex and it is assumed men do the dangerous, dirty jobs, whatever the context. Whether this is old-fashioned chivalry, or the culture's unspoken recognition that many more women than men are needed to make and raise the babies for the next generation, or that society values women more than men, men have often been the expendable sex. When the Titanic was sinking, it was men, even the wealthiest, most powerful men, such as Benjamin Guggenheim and John Jacob Astor IV, the richest passenger onboard and one of the richest men in the world, who stood on the decks while women and children filled the lifeboats first. Seventy-three percent of women survived; only 21 percent of men survived.⁹⁵ There are many men on the top of society occupying positions of power, but men are disproportionately represented on the bottom—and in the case of the Titanic, literally on the bottom.

Vocational Vulnerability Gender Gap

Beginning with the Industrial Revolution, both men's and women's lives were profoundly changed. Andrew Kimbrell argues that men have been particularly vulnerable as the means of production left the home and moved first to the factory and then overseas. During the enclosure movement in eighteenth-century England, for example, men's work lives drastically changed. They lost the use of the common land; to support their families, they had little choice but to work in factories. As such jobs were initially considered too dangerous for women, the burden fell on men to work long hours away from home, wife, and children. They were no longer able to train and apprentice their children and work together in partnership with their wives, working on what had been common land.

Industrialization was a mixed blessing: Women's lives also changed with industrialization and the loss of the husband in the home. Many of the fruits of industrialization—the products and inventions men made—benefited women, improved their lives, and saved them labor, while simultaneously lowering the quality of men's lives.⁹⁶

Even now, traditional male jobs in manufacturing are more vulnerable to outsourcing than traditional female jobs in service fields. Furthermore, job growth is

⁹⁵ Carly Barry, "Analyzing Titanic Survival Rates," The Minitab Blog, April 12, 2012, <http://blog.minitab.com/blog/real-world-quality-improvement/analyzing-titanic-survival-rates>.

⁹⁶ Andrew Kimbrell, *Masculine Mystique: The Politics of Masculinity* (New York: Ballantine Books, 1995), chapter 3, "The Enclosure of Men."

fastest in fields women dominate such as health care, fields that cannot easily be outsourced overseas. The fastest-shrinking jobs are dominated by men. Jobs that were mostly female in 2000 and have become more masculine in fifteen years are lower-status jobs.⁹⁷ “Health care showed some of the most striking changes: Every health-care job except one is more female than in 2000. (The exception is radiation therapists: from 72 percent female to 65 percent.) The share of female dentists, optometrists and veterinarians each increased by more than 10 percent. The majority of doctors are still men, but women have become the majority in some health-care specialties, including pharmacists and veterinarians. Men’s movement into low-skilled women’s jobs since 2000 is partly a result of the hollowing out of middle-skill jobs in fields like clerical and manufacturing work. . . . Women were hit harder—female employment in those jobs fell 16 percent from 1979 to 2007, compared with 7 percent for men. But women almost uniformly moved into high-skill jobs, while men were more likely to move into low-skill, low-paying jobs.”⁹⁸ Whereas women have moved into traditional male-dominated fields, men “resist so-called pink-collar work, and those who end up in the lowest-status of those jobs, like nurses’ aides who bathe patients and change bedding, are already disadvantaged in the labor market because of race and class.”⁹⁹

Most young men are not on top vocationally. “The loss of blue-collar jobs, many of which are now performed by machines or by workers overseas, is forcing more men into low-wage service jobs, and in some cases causing them to drop out of the workforce altogether.”¹⁰⁰

Vocational vulnerability enters into the debate about masculinity. Massachusetts Institute of Technology economist David Autor states, “The greatest adverse shock to the psychosocial welfare of U.S. men has not stemmed from dysfunctional notions of masculinity (not that these are above reproach) nor from #MeToo (which was long overdue) but from deep secular labor market forces—both technological and trade-induced—that have over nearly four decades reduced the demand for skilled blue collar work.” The effects of these economic changes, Autor writes, have been devastating: “These forces have dramatically eroded the earnings power, employment stability, social stature, and marriage market value of non-college men. The ensuing dysfunction touches not just on earnings and employment but also male idleness, dysfunctional and destructive behavior (e.g., drug and alcohol abuse), and the erosion of two-parent

⁹⁷ Katie Johnston, “Young Men Slide Down Income Ladder: Job Growth Fastest in Fields Dominated by Women,” *Boston Globe*, May 22, 2017, 1.

⁹⁸ Claire Cain Miller, “More Men Taking Lower-Status Jobs Traditionally Held by Women,” *New York Times*, March 9, 2017, accessed September 18, 2017, <https://www.nytimes.com/2017/03/09/upshot/more-men-are-taking-womens-jobs-at-least-certain-men.html>.

⁹⁹ Miller, “More Men Taking Lower-Status Jobs.”

¹⁰⁰ Johnston, “Young Men Slide Down Income Ladder.”

families, which, research suggests, facilitate children in becoming successful adults.”¹⁰¹

Income Gender Gap

While the “earnings gap” between women and men is an ongoing topic in gender discussions, that situation may not be the case now with all young men and women. *The Boston Globe*, May 22, 2017, headlined the front page with the news that “Young men slide down income ladder: Job growth fastest in fields dominated by women,” reporting that college graduates in the Boston area making more than \$40,000 annually display this gender imbalance: 16 percent of males and 39 percent of females.¹⁰² Further research should show if this is the case nationwide.

Education Gender Gaps

Who is More at Risk?

The term “education gender gap” may raise in Americans’ minds important efforts to track and address educational inequities for girls worldwide.¹⁰³ The male/female educational differential in the U.S. is the opposite of the worldwide situation. Many have assumed that girls are at risk. As the result of the influence of some carelessly done, non-peer-reviewed but widely promulgated studies on plunging self-image of girls beginning around age eleven, a significant conversation at the national level emerged.¹⁰⁴ Massive U.S. government efforts were directed to helping our “at risk” adolescent girls. Yet the studies on which this concern was based turned out to be faulty, based on anecdotal, interpretive evidence, and have not been replicated. Unfortunately this “girl crisis”

¹⁰¹ Quoted in Thomas B. Edsall, “The Fight Over Men Is Shaping Our Political Future,” *The New York Times*, Jan. 17, 2019, accessed January 21, 2019, <https://www.nytimes.com/2019/01/17/opinion/apa-guidelines-men-boys.html>.

¹⁰² Johnston, “Young Men Slide Down Income Ladder.”

¹⁰³ “Gender Equality in Education,” Sustainable Development Goals, UNESCO Institute for Statistics, accessed August 10, 2018, <http://uis.unesco.org/en/topic/gender-equality-education>.

¹⁰⁴ Christina Hoff Sommers critiques “The Self-Esteem Study” in *Who Stole Feminism?* 137-156. The American Association of University Women (AAUW) commissioned a study, completed in 1991, to poll boys and girls, ages nine through fifteen, in self-confidence, career goals, and scholarly interests. The AAUW claimed that the poll showed a dramatic drop in self-esteem in girls between ages eleven and sixteen. Carol Gilligan, though not part of the study, reported research where she saw in girls a “loss of voice.” Sommers points out that as Gilligan’s popularity soared, her reputation as a researcher has been attacked; her interview-based research lacked the necessary rigor to support her claims of differences in moral reasoning based on gender. The AAUW study prompted a media firestorm and a national call to action to save our adolescent girls. Sommers cites numerous problems with Gilligan’s study, including the lack of studies in peer-reviewed journals testing the plummeting self-esteem thesis. Meanwhile, attention was diverted to adolescent girls rather than to the more poorly performing boys. For a critique of Gilligan’s academic claims, see Ruth Graham, “Carol Gilligan’s Persistent ‘Voice’: Thirty Years after the Feminist Classic ‘In a Different Voice’ Shook up Psychology, Do its Claims Hold Up at All?” *The Boston Globe*, June 24, 2012, accessed February 20, 2019, <https://www.bostonglobe.com/ideas/2012/06/23/carol-gilligan/toGqkSSmZQC3v4KhFyQ5bK/story.html>.

distracted the nation from the ones who really needed attention: boys. Boys are behind girls in test scores at every level. Boys drop out of high school at significantly greater rates than girls, in all states and across all ethnic and racial lines. While precise data vary depending on the measuring tools employed, the pattern is clear: boys are at risk. The following are some of the specifics.

ADHD and Learning Disabilities Gender Gap

Closely associated with the educational achievement gap is the fact that boys suffer from ADHD (Attention Deficit Hyperactivity Disorder) and learning disabilities more than girls. The differences between boys and girls begin in the early grades. More boys than girls are diagnosed with (ADHD).¹⁰⁵ During a two-year period of a study, (2013-2015), 10.4 percent of all children had been diagnosed with ADHD. The percentage of boys ever diagnosed with ADHD was 14.2 percent (during the years 2013–2015), and that is over twice the percentage of girls ever diagnosed with ADHD: 6.4 percent.¹⁰⁶

Reading Disabilities Gender Gap

Reading disabilities account for 80 percent of all learning disabilities and boys are significantly more vulnerable than are girls in experiencing reading difficulties.¹⁰⁷ The greater the severity of the reading impairment, the greater the gender difference.¹⁰⁸ Sadly, many of these learning disabilities are not identified in the students' schools, both for boys and for girls. Reading disabilities have long-term consequences in a child's lack of success in school. Dyslexia is two to three times as common in males as in females.

High School Graduation Rate Gender Gap

Nationally more girls graduate from high school than boys: 81 percent of girls and 75 percent of boys. This is a six point gender gap in girls' favor. Females graduate at greater rates in every state, with significant variations state-by-state: in the District of

¹⁰⁵ Anne B. Arnett et al., "Sex Differences in ADHD Symptom Severity," *Journal of Child Psychology and Psychiatry, and Allied Disciplines* 56.6 (2015): 632–639, accessed May 16, 2017, PMC4385512.

¹⁰⁶ "Attention Deficit Hyperactivity Disorder (ADHD)," National Center for Health Statistics, Centers for Disease Control and Prevention, accessed August 10, 2018, <https://www.cdc.gov/nchs/fastats/adhd.htm>.

¹⁰⁷ J.M. Quinn and R.K. Wagner, "Gender Differences in Reading Impairment and in the Identification of Impaired Readers: Results from a Large-Scale Study of At-Risk Readers," *Journal of Learning Disabilities*, 2015 Jul-Aug;48(4):433-45, accessed August 10, 2018, PMC3997651. In this large-scale study of reading impairment among "491,103 beginning second-graders, gender differences increased with greater severity of reading impairment, peaking at a ratio of 2.4:1 (boys:girls) for a broad measure of fluency and a ratio of 1.6:1 for a narrow measure of decoding. Results . . . are attributable primarily to male vulnerability rather than ascertainment bias."

¹⁰⁸ M. Rutter et al., "Sex Differences in Developmental Reading Disability: New Findings From 4 Epidemiological Studies," *Journal of the American Medical Association*, 2004;291(16):2007–2012, accessed August 30, 2017, PMID: 15113820.

Columbia, 25 percent more females graduate than males; in Mississippi, 17 percent more; in Massachusetts, 5 percent more; and in Vermont, just one percent more.¹⁰⁹ Racial differences in graduation rates abound: Asian/Pacific Islanders, 93 percent graduate; whites 85 percent, Hispanics 76 percent, blacks 68 percent, and American Indian/Alaska Native 65 percent.¹¹⁰ Across all racial and other groups the US government tracks (low income, English learners, special needs), males graduate at significantly lower rates than females. In a recent year, 2012-13, nationally, 78.8 percent of males graduated; 85.2 percent of females, with a difference of 6.4 percent fewer males graduating. Asian/Pacific Islander: 96.7 percent female, 92.6 percent male; difference of 4.1 percent fewer males. White: 87.8 percent female, 83.5 percent male; difference of 4.3 percent fewer males; Hispanic, 82.6 percent female, 74.1 percent male, difference of 8.5 percent fewer males; Black: 74.8 percent female, 64.3 percent male, difference of 10.5 percent.¹¹¹

The U.S. government has a major effort to increase high school graduation rates, targeting lower-achieving groups: blacks, Hispanics, students with disabilities, and English language learners and low-income. In reporting on efforts and progress, there was no mention of the male/female differential and any particular efforts to increase boys' graduation rates.¹¹² Boys' lower achievement levels appears to be a blind spot for many people.

College Enrollment and Graduation Rate Gender Gap

The gender gap continues through the college and graduate school years (Figure 10). Women outnumber men in college enrollment and in graduation rates. Women are less likely to drop out. In 2015, women were 56 percent of those enrolled in college, twelve percent more than men's 44 percent.¹¹³ Women graduates now account for about

¹⁰⁹ For a ranking of the states, see Tom Ostapchuk, "Breakdown of U.S. High School Graduation Rates," HuffPost, February 19, 2016 (updated December 6, 2017), accessed August 9, 2018, https://www.huffingtonpost.com/tom-ostapchuk/breakdown-of-us-high-scho_b_9265724.html.

¹¹⁰ "Public High School Averaged Freshman Graduation Rate (AFGR), by Gender and Race/Ethnicity, for the United States, the 50 States, the District of Columbia, and Other Jurisdictions: School Year 2011-12." National Center for Education Statistics, US Dept. of Education, accessed August 9, 2018, <https://nces.ed.gov/pubs2014/2014391.pdf>.

¹¹¹ "Public High School Averaged Freshman Graduation Rate."

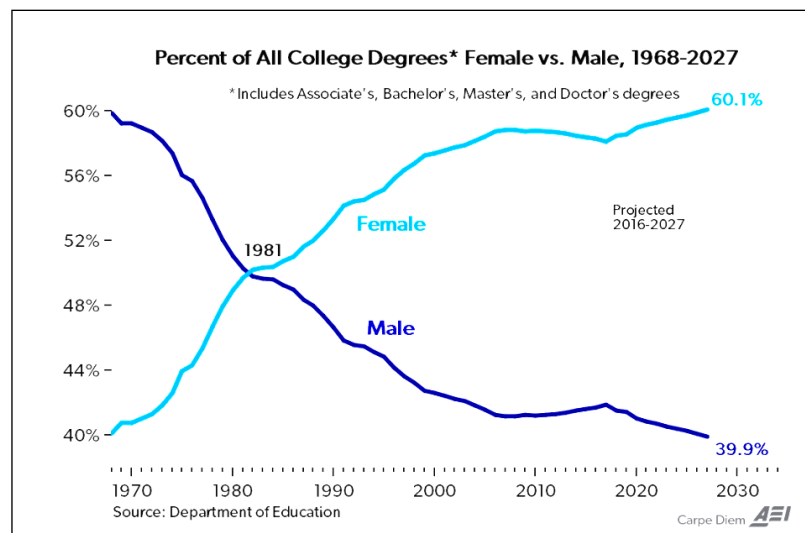
¹¹² "2018 Building a Grad Nation: Progress and Challenge in Raising High School Graduation Rates," June 5, 2018, accessed August 10, 2018, <http://gradnation.americaspromise.org/2018-building-grad-nation-report#authors-and-sponsors>.

¹¹³ "Total undergraduate fall enrollment in degree-granting postsecondary institutions, by attendance status, sex of student, and control and level of institution: Selected Years, 1970 through 2026," Digest of Education Statistics, National Center for Education Statistics, accessed August 10, 2018, https://nces.ed.gov/programs/digest/d16/tables/dt16_303.70.asp.

60 percent of U.S. bachelor's degree holders.¹¹⁴

The gender balance in higher education in the US has changed dramatically over the years. From 1900 to about 1930, the male/female ratio was about at parity. In the subsequent years, male enrollment increased, particularly after World War II and the GI Bill, leading to a peak gender imbalance of 2.3 men to every woman in 1947.¹¹⁵ As recently as the 1970s men outnumbered women on campus 58 to 42 percent; now the ratio is almost exactly reversed.¹¹⁶ Even in a formerly male-dominated field, business, “Women earned 45.1 percent of bachelor's degrees in business in 1984–5 and 50 percent by 2001–2, up from only 9.1 percent in 1970–1.”¹¹⁷ Women have come far women since 1947, but equity suggests that concern should now focus on the current state of boys and men who are far from equal to women in numbers attending and in degrees awarded.

Figure 10. Female Versus Male Higher Education Degrees, 1968-2027.¹¹⁸



¹¹⁴ Anne Fisher, “Boys vs. Girls: What’s Behind the College Grad Gender Gap?” *Fortune* (March 27, 2013), accessed May 12, 2017. <http://fortune.com/2013/03/27/boys-vs-girls-whats-behind-the-college-grad-gender-gap/>.

¹¹⁵ Claudia Goldin, Lawrence F. Katz, and Ilyana Kuziemko, “The Homecoming of American College Women: The Reversal of the College Gender Gap,” NBER Working Paper No. 12139, Issued in April 2006, National Bureau of Economic Research, accessed April 16, 2019, <https://www.nber.org/papers/w12139>.

¹¹⁶ Jon Marcus, “Why Men Are the New College Minority: Males are Enrolling in Higher Education at Alarmingly Low Rates, and Some Colleges are Working Hard to Reverse the Trend,” *The Atlantic*, August 8, 2017, accessed August 10, 2018, <https://www.theatlantic.com/education/archive/2017/08/why-men-are-the-new-college-minority/536103/>.

¹¹⁷ David R. Francis, “Why Do Women Outnumber Men in College,” The National Bureau of Economic Research, accessed May 12, 2017, <http://www.nber.org/digest/jan07/w12139.html>.

¹¹⁸ Mark J. Perry, “Prediction: No College Graduation Speaker Will Mention the 29% ‘Gender College Degree Gap’ for the Class of 2018,” AEIdeas, May 1, 2018, accessed February 11, 2019, <http://www.aei.org/publication/prediction-no-graduation-speaker-will-mention-the-29-gender-college-degree-gap-for-the-class-of-2018/>. Graph prepared by Mark Perry.

Graduate School Gender Gap

The gender gap continues through the highest levels of educational achievement (Figure 10). Women surpass men in graduate school enrollment, 136 to 100.¹¹⁹ Women earn more master's and doctoral degrees.¹²⁰ Women earned 144 master's degrees for every 100 degrees earned by men, and 109 doctoral degrees for every 100 earned by men. Out of eleven broad fields tracked, men earn more degrees than women in only four of them (business, engineering, math and computer science, and physical and earth sciences),¹²¹ with women's participation in each of those fields increasing yearly.¹²²

Do the increasingly unequal numbers of men and women's degrees represent a cause for national concern for men? It is widely noted that men are ahead of women in STEM fields and considerable effort is exerted to increase women's enrollment in those fields, an inequality which is frequently cast as gender injustice. Yet in fields such as education, public administration, or health sciences, where men get only 23, 22, and 20 percent of master's degrees, respectively, male underrepresentation is not noted nor are significant efforts in place to increase men's participation in these fields, nor is women's disproportionate participation in certain fields seen as a sign of gender injustice against men. Should more opportunities be created for boys and men to learn skilled trades if they do not go to the college route?

IQ Gender Gap¹²³

In this highly controverted area, while evidence shows that men and women have equal median intelligence, some evidence suggests that at the extremes of the normal distributions, there are more men and boys at both the high and low extremes in intelligence. Of a given attribute, including IQ (intelligence quotient) as measured on standardized tests, on such tests more men than women test out as intellectually disabled at the low end and "genius" at the high end. While there are women "geniuses" and intellectually disabled women, Roy Baumeister cites evidence that males outnumber females at both extremes. As one moves from mildly to more to severely retarded, there

¹¹⁹ Mark J. Perry, "Women Earned Majority of Doctoral Degrees in 2014 for 6th Straight Year, and Outnumber Men in Grad School 136 to 100," AEIdeas: A public policy blog from AEI (September 27, 2017), accessed May 30, 2017, <http://www.aei.org/publication/women-earned-majority-of-doctoral-degrees-in-2014-for-6th-straight-year-and-outnumber-men-in-grad-school-136-to-100/>.

¹²⁰ See Tables GSGG, MDGG, and DDGG, from Hironao Okahana and Enyu Zhou, *Graduate Enrollment and Degrees: 2006 to 2016* (Washington, DC: Council of Graduate Schools, 2017), accessed August 11, 2018, https://cgsnet.org/ckfinder/userfiles/files/CGS_GED16_Report_Final.pdf.

¹²¹ Okahana and Zhou, *Graduate Enrollment*.

¹²² Okahana and Zhou, *Graduate Enrollment*. See Tables C11, C 12, and C 13 (52, 53).

¹²³ See Baumeister, *Anything Good about Men?* 29-37, including a discussion of the firestorm ignited in 2005 when then-Harvard president Lawrence Summers suggested that there might be more men than women at the highest levels of intellectual ability where math and science genius-level minds are found and that might explain why there were more men than women tenured Harvard professors in math and science.

are more boys in each category.¹²⁴ Likewise on the genius scale: moving from mild to moderate to extreme genius there are fewer and fewer females.¹²⁵ Baumeister summarizes about more men at the top and the bottom: “Super genius and severely retarded are both mostly boys’ clubs, though a few exceptional girls do show up, too.”¹²⁶

Societal Hardships

Incarceration Gender Gap

The scales of justice in the U.S. are not blind. As an example of racial inequity, black men receive sentences 5 to 10 percent longer than white men, controlling for the facts around the case.¹²⁷

But what about gender inequity? Sonja Starr’s meticulous research, controlling for the offense, the offender’s criminal history, and other factors, revealed that “men receive 63% longer sentences on average than women do,” and “[w]omen are...twice as likely to avoid incarceration if convicted.”¹²⁸ Starr found that this gender gap is about six times as large as the racial disparity she reported on in another paper. Men are fifteen times as likely to be incarcerated as women are. Prosecutors treat men and women differently such that gender gaps widen at every stage of the process, resulting in dramatically different incarceration rates.¹²⁹ When a man and a woman commit a crime together, the man is much more likely to receive a longer sentence, the woman a shorter sentence, or be released on probation.¹³⁰

Legal Gender Gap

Men face discrimination in the courts over custody disputes. This was one of the precipitating factors in the Men’s Rights Movement—equal rights to see their children

¹²⁴ Baumeister, *Anything Good about Men?* 31.

¹²⁵ Baumeister, *Anything Good about Men?* 32.

¹²⁶ Baumeister, *Anything Good about Men?* 32.

¹²⁷ “Federal Sentencing Disparity 2005-2012,” October 2015, Bureau of Justice Statistics, accessed August 11, 2018, https://www.bjs.gov/content/pub/pdf/fsd0512_sum.pdf. Additionally, the disproportionate percentage of blacks, 37.8 percent of prisoners when blacks make up 13.4 percent of the U.S. population, is the subject of serious analysis and lament. See for example the detailed treatment of mass incarceration as a new racial caste system by a civil rights litigator and legal scholar. Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010).

¹²⁸ Sonja Starr, “Estimating Gender Disparities in Federal Criminal Cases” (2012), *Law and Economics Working Papers*, Paper 57, 1, accessed September 19, 2017, http://repository.law.umich.edu/law_econ_current/57.

¹²⁹ Starr, “Estimating Gender Disparities,” 1.

¹³⁰ Farrell, *Myth of Male Power*, 241.

after divorce. Women are seen as more nurturing and caring than fathers whether or not the facts of a particular case supports that generalization. Men lose custody battles and are deprived of ongoing relationships with their children yet have the obligation to pay ongoing child support.¹³¹ A father has no reproductive legal rights if his wife or partner decides to abort their unborn child. Yet even if he is tricked into fathering a child, he can be legally obligated to support the child.

Heightism

Lookism was defined under *Hardships Women Face* as “discrimination or prejudice against people based on their appearance.” Lookism affects men as well as women, but with different factors involved. Social scientists have determined that height is a critical part of what many women find attractive in a man. Heightism is discrimination against individuals based on height; short men are particularly disadvantaged, both in the workplace and in attracting women. Studies have shown that height is an advantage for a man in the dating game. On dating websites, “men typically avoid tall women, while women have a preference for tall men.”¹³²

In the workplace, studies have similarly shown that “height-based prejudice permeates employment decisions—perhaps as much as race and gender.”¹³³ Taller individuals have a subtle advantage that does not appear on the resumé. It begins with hiring. “When researchers asked a group of recruiters to make a hypothetical hiring decision between two equally qualified candidates who differed only in height, 72 percent of the recruiters chose the taller candidate.”¹³⁴ Data from various researchers suggest that height affects wages; “every additional inch in height is associated with a 1.8 to 2.2 percent increase in wages—or roughly \$789 per inch, per year. Moreover, the tallest 25 percent of the population gets a 13 percent boost in median income compared with the shortest 25 percent.”¹³⁵

Rosenberg summarizes that “height affects professional advancement. Height affects self-esteem (how individuals regard themselves) and social esteem (how individuals are regarded by others), which in turn affect actual job performance, perceived job performance, and, ultimately, professional success. It is hardly a coincidence that 58 percent of Fortune 500 CEOs are six feet or taller (compared with

¹³¹ Kimbrell, *The Masculine Mystique*, 69.

¹³² Günter J. Hitsch, Ali Hortaçsu, and Dan Ariely, “Matching and Sorting in Online Dating,” *American Economic Review* 2010, 100:1, 148, accessed September 13, 2017, doi:10.1257/aer.100.1.130. Free access here.

¹³³ Isaac B. Rosenberg, “Height Discrimination in Employment,” Student Publications, College of William and Mary Law School, William and Mary Law School Scholarship Repository, (W and M Law Student Publications, 2009), 914, accessed September 13, 2017, <http://scholarship.law.wm.edu/cgi/viewcontent.cgi?article=1005&context=studentpubs>.

¹³⁴ Rosenberg, “Height Discrimination,” 914.

¹³⁵ Rosenberg, “Height Discrimination,” 914.

roughly 14.5 percent of all men) and 30 percent are 6'2" or taller (compared with 3.9 percent of all men). One business expert has suggested that an additional four inches in height 'make[s] much more difference in terms of success in a business career than any paper qualifications you have' and that it would be better to be '5 ft. 10 and a graduate of N.Y.U.'s business school than 5 ft. 6 and a Harvard Business School graduate.'" Another commentator concluded that "being short is probably as much, or more, of a handicap to corporate success as being a woman or an African American."¹³⁶ Some men even turn to the painful and expensive surgical procedure of leg-lengthening.¹³⁷

Prejudice against short people may work against women as well, and what may seem to be gender discrimination may actually be heightism, preferring the taller candidate for the job, as men generally are taller than women.

Homelessness Gender Gap

Those at the bottom of American society are primarily men. Men are the bulk of the American homeless population, and men, when homeless, are much more likely than women to spend the night unsheltered rather than in shelters. In the US government's detailed 2017 statistical report on homelessness in the U.S., a picture of homelessness on a single January night in 2017 was painted.¹³⁸ On that typical night, more than seven in homeless individuals were men (71 percent or 262,011 men); 28 percent or 104,315 were women.¹³⁹ Nine percent of all homeless were veterans, 90 percent of whom were male.

Homeless men report alcohol problems at more than twice the rate reported by women (46 percent for men versus 22 percent for women), and other drug problems at a rate half again as high (30 percent of men versus 20 percent for women). The overall incidence of mental health problems is similar in both groups (38 percent of men versus 43 percent of women). Of homeless clients reporting alcohol, drug or mental health problems, 73 percent are male.¹⁴⁰

Illicit Drugs Gender Gap

Statistics on many of the hardships faced by men and women are changing in an encouraging direction, with improving cure and survival rates for diseases, better safety regulations in the workplace, fewer homeless veterans. The opposite is the case with drug

¹³⁶ Rosenberg, "Height Discrimination," 913.

¹³⁷ Rosenberg, Height Discrimination, 913.

¹³⁸ Meghan Henry et. al., *The 2017 Annual Homeless Assessment Report (AHAR) to Congress, December 2017*, The U.S. Department of Housing and Urban Development Office of Community Planning and Development, accessed March 22, 2019, <https://www.hudexchange.info/resources/documents/2017-AHAR-Part-1.pdf>.

¹³⁹ The remaining one percent were transgender, or people who did not identify as male, female or transgender.

¹⁴⁰ Henry et al., *Annual Homeless Assessment Report*.

use, overdoses, and deaths. Most of those addicted and dying are men.

The absolute numbers of men and women are increasing alarmingly with devastating statistics. Heartbreaking stories abound of young and older people trapped in addiction or who have tragically died as a result. Each of these deaths is someone's child, parent, spouse, friend. Most of these deaths are males. The National Institute on Drug Abuse reports the following about men:

Men are more likely than women to use almost all types of illicit drugs, and illicit drug use is more likely to result in emergency department visits or overdose deaths for men than for women. "Illicit" refers to use of illegal drugs, including marijuana (according to federal law) and misuse of prescription drugs. For most age groups, men have higher rates of use or dependence on illicit drugs and alcohol than do women.¹⁴¹

To take one state for example, in 2017 Massachusetts confirmed 1501 opioid-related overdose deaths; 77 percent were male (1,160); 23 percent were female (341).¹⁴² Similarly, males abuse prescription drugs more than females in all age groups except the youngest (aged twelve to seventeen years).¹⁴³

For the U.S. as a whole, there were 63,632 drug deaths in 2016, over 1200 every week, over 170 per day. 22,074, or 35 percent were women; 41,558 or 65 percent were men.¹⁴⁴ In 2017 the number of overdose deaths had risen to 70,237, or 192 per day; 30,000 of those deaths were due to fentanyl, a 50 percent increase since 2016.¹⁴⁵ Opioids are frequently involved in men's injuries in the workplace.¹⁴⁶ While the numbers show that drug abuse is more often a hardship men face, this is in no way to minimize the

¹⁴¹ "Substance Use in Women," National Institute on Drug Abuse, (20 Sep. 2016), accessed May 12, 2017, <https://www.drugabuse.gov/publications/research-reports/substance-use-in-women>.

¹⁴² "Opioid-Related Overdose Deaths, All Intent, MA Residents—Demographic Data Highlights. Massachusetts Department of Public Health," posted February 2018, accessed August 3, 2018, <https://www.mass.gov/files/documents/2018/02/14/opioid-demographic-february-2018.pdf>. Opioids in this report include heroin, opioid-based prescription painkillers, and other unspecified opioids.

¹⁴³ "Misuse of Prescription Drugs," National Institute on Drug Abuse, (updated December 2018), accessed March 22, 2019, <https://www.drugabuse.gov/publications/research-reports/misuse-prescription-drugs>.

¹⁴⁴ Data Brief 294, "Drug Overdose Deaths in the United States, 1999–2016," National Vital Statistics System, Mortality, accessed August 3, 2018, https://www.cdc.gov/nchs/data/databriefs/db294_table.pdf; and "2016, United States Drug Poisoning Deaths and Rates per 100,000, CDC's WISQARS™ (Web-based Injury Statistics Query and Reporting System), accessed August 3, 2018, <https://webappa.cdc.gov/sasweb/ncipc/mortrate.html>.

¹⁴⁵ Jeff Sessions, "How Law Enforcement is Taking on the Opioid Crisis," *The Boston Globe*, August 14, 2018, A10.

¹⁴⁶ Felice J. Freyer, "Opioid Deaths Tied to Workplace Injuries: Need to Stay on Job While Hurt Cited in Mass. Report," *The Boston Globe*, August 9, 2018, 1. Freyer cites a Massachusetts Department of Public Health report that many opioid overdose deaths occurred among people, mostly men, who work in construction, farming, or fishing, fields where workplace injuries are common.

hardship for drug-addicted women (Figure 11).¹⁴⁷ The situation is particularly tragic if the addicted woman is pregnant and her child is affected.¹⁴⁸

The spread of fentanyl, thirty to fifty times more deadly than heroin, also means particular new hazards for law enforcement officers and first responders, about three quarters of whom are men;¹⁴⁹ contact with an unidentified white powder, even the equivalent of a few grains of salt could be fatal.¹⁵⁰

“Drug overdoses are expected to remain the leading cause of death for Americans under 50, as synthetic opioids—primarily fentanyl and its analogues—continue to push the death count higher,” killing people at a higher rate than the HIV epidemic at its peak.¹⁵¹

¹⁴⁷ Source: National Center for Health Statistics, National Vital Statistics System. Footnotes on the graph: 1. Significant increasing trend from 1999 through 2017 with different rates of change over time, $p < 0.05$. 2. Male rates were significantly higher for female rates for all years, $p < 0.05$. H. Hedegaard, A.M. Miniño, and M. Warner, “Drug Overdose Deaths in the United States, 1999–2017,” NCHS Data Brief, No. 329 (Nov. 2018), accessed March 22, 2019, <https://www.cdc.gov/nchs/data/databriefs/db329-h.pdf>.

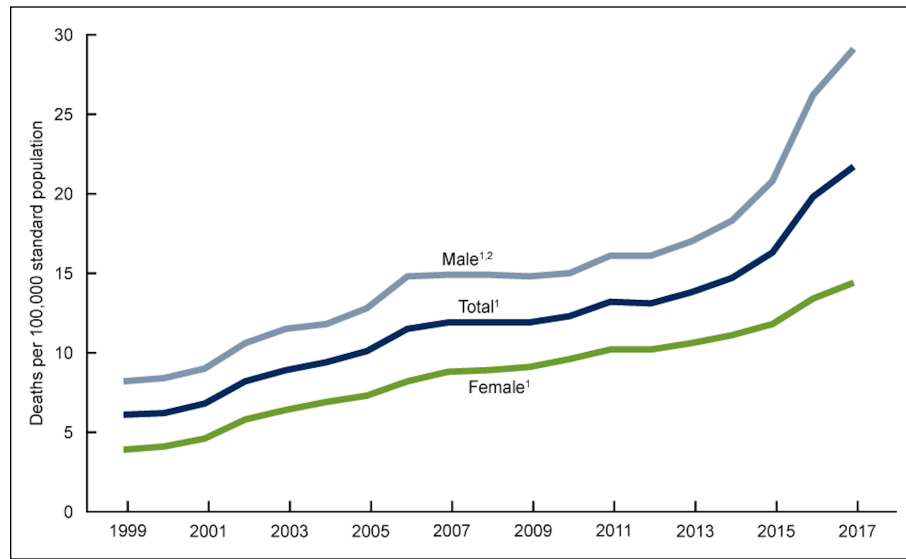
¹⁴⁸ Felice J. Freyer, “Addiction to Opioids Up in Delivery Rooms: Number of Affected Women Rises Fourfold in U.S., but Reasons Unclear,” *The Boston Globe*, August 10, 2018, 1.

¹⁴⁹ “Full-time Law Enforcement Employees by Population Group Percent Male and Female, 2013,” U.S. Department of Justice, FBI Uniform Crime Reporting, accessed August 3, 2018, <https://ucr.fbi.gov/crime-in-the-u.s/2013/crime-in-the-u.s.-2013/tables/table-74>. See also Kristina Schafer, Ryan Sutter, and Scott Gibbons, “Characteristics of Individuals and Employment among First Responders,” U.S. Dept. of Labor, Revised August 6, 2015, accessed August 3, 2018, <https://www.dol.gov/asp/evaluation/analytics-reports/CharacteristicsOfIndividualsAndEmploymentAmongFirstResponders.pdf>. The authors state that “3 out of 4 EMTs and paramedics are men, 7 out of 8 police officers are men, 19 out of 20 firefighters are men.”

¹⁵⁰ Rod Rosenstein, “Deputy Attorney General Rod J. Rosenstein Delivers Remarks on DEA Fentanyl Guidance Arlington, VA—Tuesday, June 6, 2017,” United States Department of Justice, accessed September 14, 2017, <https://www.justice.gov/opa/speech/deputy-attorney-general-rod-j-rosenstein-delivers-remarks-dea-fentanyl-guidance>.

¹⁵¹ Jeff Sessions, “How Law Enforcement is Taking Action on the Opioid Crisis,” *Boston Globe*, August 13, 2018, 8. Attorney General Jeff Sessions announced an aggressive new crackdown against drug traffickers, Synthetic Opioid Surge (SOS), modeled after a successful effort in Manatee County, Florida, aiming to prosecute every synthetic opioid case, no matter how small, aiming at the suppliers, not the users.

Figure 11. Male/Female Drug Overdose Death Rates: United States, 1999–2017



Mocked in the Media Gender Gap

The image of the good father—patient, kind, hard-working, dispensing wise advice—characterized such mid-century TV shows as *The Andy Griffith Show*, *My Three Sons*, *Father Knows Best*, *Little House on the Prairie*, and *The Brady Bunch*. Contemporary sitcoms and TV ads more often portray a man, or Dad in particular, as bumbling and stupid; his wife and kids far smarter. A standard trope is the adult white male imbecile, a bumbling idiot.¹⁵² Even a children’s book series such as the Berenstain Bears features such a father. If a woman or an African-American were repeatedly portrayed in the media the way men as a class are portrayed, there would be righteous cries of sexism or racism. Yet men, particularly white men, are fair target.¹⁵³

Pornography Use

Researchers study the sizable gender gap between men and women’s use of and acceptance of pornography across all levels of relationship commitment, from casually dating to married.¹⁵⁴ Men view pornography more than women; many users of porn

¹⁵² See, for example, Stanton Peele, “Buttheaditis—The Demoralization of the American Male: Portraying White Men as Stupid is a Full-Time Industry,” *Psychology Today*, January 25, 2010, accessed February 12, 2019, <https://www.psychologytoday.com/us/blog/addiction-in-society/201001/buttheaditis-the-demoralization-the-american-male>.

¹⁵³ Paul Nathanson and Katherine K. Young devote one book in their Misandry quartet to this topic. *Spreading Misandry: The Teaching of Contempt for Men in Popular Culture* (Montreal: McGill-Queen’s University Press, 2001).

¹⁵⁴ Jason S. Carroll and Brian J. Willoughby, “The Porn Gap: Gender Differences in Pornography Use in Couple Relationships,” Institute for Family Studies, October 4, 2017, accessed August 29, 2018, <https://ifstudies.org/blog/the-porn-gap-gender-differences-in-pornography-use-in-couple-relationships>.

“typically hide, or at least minimize, their use of pornography from everyone, including their romantic partners” resulting in relationship trust issues.¹⁵⁵ Scholarly articles do not begin to measure the agony and breakdown of trust couples go through when a wife discovers her husband using pornography. Research is showing how damaging porn is to the user’s brain and to the capacity for intimacy with a real person.¹⁵⁶

Violence against Men

Violence against women is regularly addressed in national gender conversations; what is underrepresented is sufficient recognition of men as victims of violence. Men as victims of the violence of war has been addressed. Men suffer significant violence in many areas underrepresented in national attention.

Victims of Violent Crime Gender Gap

Men are the perpetrators of more violent crime than women, but men are also the primary victims of violent crime. While the homicide rate has dropped dramatically in recent years,¹⁵⁷ a gender gap between men and women as victims of crime persists. From 1992 to 2011, the average rate for males being murdered was 3.6 times the rate for females being murdered. Black men are particularly vulnerable as victims of violent crime: their average homicide rate was 6.3 times the rate for whites. The peak rate of homicide for black males (age 23) was almost nine times the peak rate for white males (age 20).¹⁵⁸

Intimate Partner Violence

The term “intimate partner violence” (IPV) is used to describe behavior that causes physical, sexual, emotional, or psychological harm by a current or former spouse or partner. IPV can occur between heterosexual or same-sex couples. Violence against women is a well-known hardship of women. It is widely believed that domestic violence is uni-directional: women as victims and men as perpetrators. Lesser-known and often met with disbelief is the statistical evidence that men, too, are victims of domestic violence. The problem is usually hidden and often discounted with triumphant comments

¹⁵⁵ Carroll and Willoughby, “Porn Gap.”

¹⁵⁶ See Gary Wilson, *Your Brain on Porn: Internet Pornography and the Emerging Science of Addiction* (Kent, UK: Commonwealth Publishing, 2015).

¹⁵⁷ “The U.S. homicide rate declined by nearly half (49%), from 9.3 homicides per 100,000 U.S. residents in 1992 to 4.7 in 2011, falling to the lowest level since 1963.” Erica L. Smith and Alexia Cooper, “Homicide in the U.S. Known to Law Enforcement, 2011,” U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, December 2013, accessed May 9, 2017, <https://www.bjs.gov/content/pub/pdf/hs11.pdf>.

¹⁵⁸ Smith and Cooper, “Homicide in the U.S.”

such as “He must have had it coming,” or “Good for her for defending herself.” Yet those comments do not reflect the reality.

The parity of domestic violence has been observed by researchers beginning in the late 1970s.¹⁵⁹ The National Coalition against Domestic Violence states that “1 in 3 women and 1 in 4 men have experienced some form of physical violence by an intimate partner.”¹⁶⁰ The coalition’s on-line brochure features photographs of women only. The publicity does not communicate visually that men, can be victims and invite them to seek help.¹⁶¹

Violence against women is a significant concern on the worldwide stage; the United Nations website *UN Women*, for example, details this problem with alarming statistics.¹⁶² A search on “violence against women” on the *UNWomen* website nets 3,683 results; “violence against men” nets only “violence against women” results. There is no *UNMen* website dealing with the well-being challenges men face.

Both in the U.S. and worldwide, the fact that men also suffer as victims of

¹⁵⁹ See, for example, the following early study, based on a 1975 national survey, which Martin Fiebert summarizes in his bibliography, “References Examining Assaults by Women on Their Spouses or Male Partners”: “Straus, M. (1980). Victims and aggressors in marital violence. *American Behavioral Scientist*, 23, 681-704. (Reviews data from the 1975 National Survey. Examined a subsample of 325 violent couples and found that in 49.5% of cases both husbands and wives committed at least one violent act, while husbands alone were violent in 27.7% of the cases and wives alone were violent in 22.7% of the cases. Found that 148 violent husbands had an average number of 7.1 aggressive acts per year while the 177 violent wives averaged 6.8 aggressive acts per year.)” Straus’s research article can be retrieved at <https://doi.org/10.1177/000276428002300505>.

¹⁶⁰ “Statistics: Domestic Violence,” National Coalition against Domestic Violence, accessed August 11, 2018, <https://ncadv.org/statistics>. This statistic is taken from the *National Intimate Partner and Sexual Violence Survey 2010 Summary Report*, 10 (see the following footnote).

¹⁶¹ See also M. C. Black et al., *The National Intimate Partner and Sexual Violence Survey (NISVS): 2010 Summary Report*. Atlanta, GA: National Center for Injury Prevention and Control, Centers for Disease Control and Prevention. Accessed March 22, 2019, https://www.cdc.gov/violenceprevention/pdf/nisvs_report2010-a.pdf. The NISVS contains a wealth of survey data on men, women, various ethnic groups. Both men and women are victims of intimate partner violence (IPV): “More than one in three women (35.6 percent) and more than one in four men (28.5 percent) in the United States have experienced rape, physical violence, and/or stalking by an intimate partner in their lifetime.” “About 1 in 4 women (24.3 percent) and 1 in 7 men (13.8 percent) have experienced severe physical violence by an intimate partner (e.g., hit with a fist or something hard, beaten, slammed against something) at some point in their lifetime.”

¹⁶² “Facts and Figures: Ending Violence against Women,” UN Women, accessed May 12, 2017, <http://www.unwomen.org/en/what-we-do/ending-violence-against-women/facts-and-figures>.

violence is generally not acknowledged. Political candidates running for president,¹⁶³ the U.S. president,¹⁶⁴ and U.S. advocacy websites regularly speak of working to end “violence against women,” rarely using gender-inclusive language. This appears to be the case in the Christian community as well. The Christians for Biblical Equality website features numerous articles on domestic violence, but only violence against women is addressed. “Violence against men” does not yet seem to be a category of concern in general public or Christian discourse, even among those promoting equality between women and men. There is not acknowledgment that men, too, can suffer domestic abuse and that women, too, can perpetrate abuse. Men can be too shamed to seek help—from their church, the police, or from a shelter—even if they and their children are in danger.¹⁶⁵ Social stigma may result in the underreporting of domestic abuse of men.

But where is the evidence that women, as well as men, are perpetrators of physical violence? Murray Straus, founder of the field of family violence research, has concluded that “although women suffered more serious consequences than men from domestic aggression, women perpetrated a considerable amount of violence in intimate relationships that also needed to be addressed in public policy if families were to be made safe.”¹⁶⁶ Martin Fiebert has studied gender symmetry in domestic abuse, collecting a bibliography of 343 scholarly investigations on the topic, “demonstrating that women are as physically aggressive as men (or more) in their relationships with their spouses or

¹⁶³ For example, Hillary Clinton’s presidential campaign website, still live in 2019, included the following: “Confront violence against women. One in five women in America is sexually assaulted while in college. Twenty-two percent of women experience severe physical violence by an intimate partner at some point in their lifetime. American women are 11 times more likely to be murdered with guns than women in other high-income countries. It’s time to address violence against women—and Hillary will put forward bold plans to do that.” “Hillary’s Vision for America” accessed January 21, 2019, <https://www.hillaryclinton.com/issues/womens-rights-and-opportunity/>. Warren Farrell, who supported her candidacy, urged Hillary Clinton to be inclusive in her campaign, to address violence against men as well as violence against women, but without success. Her website features no parallel concern for the toll violence exacts against men such as an acknowledgment that there are six male deaths by firearms for every female death (“Number of Deaths Due to Firearms per 100,000 Population by Gender,” Henry J. Kaiser Family Foundation, accessed March 28, 2019, <https://www.kff.org/other/state-indicator/firearms-death-rate-by-gender/>).

¹⁶⁴ President Donald Trump declared October 2017 National Domestic Violence Awareness Month, stating, “Domestic violence is never acceptable. . . . I call on all Americans to promote the safety and liberty of the women, men, and children who are subjected to violent, intimidating, or controlling behavior at the hands of those closest to them.” Despite this inclusive beginning, the remaining text referred to violence against women four times, but no reference to domestic violence against men. “PROCLAMATIONS: President Donald J. Trump Proclaims October 2017 as National Domestic Violence Awareness Month,” Issued on: September 30, 2017, <https://www.whitehouse.gov/presidential-actions/president-donald-j-trump-proclaims-october-2017-national-domestic-violence-awareness-month/>.

¹⁶⁵ In his chapter, “Domestic violence against men is the most under-reported crime,” James lists seventy-eight reasons why a man may not report violence against himself. Thomas B. James, *Domestic Violence: The Twelve Things You Aren’t Supposed to Know* (Chula Vista, Calif.: Aventine Press, 2003), 63-84.

¹⁶⁶ “Passing: Professor Murray A. Straus, 1926-2016, Founder of the Field of Family Violence Research,” UNH Today, Monday, May 16, 2016, accessed August 29, 2018, <https://www.unh.edu/unhtoday/2016/05/passing-professor-murray-straus-1926-2016>.

opposite-sex partners. The aggregate sample size in the reviewed studies exceeds 440,850 people.”¹⁶⁷ Studies across ethnic and racial groups and across age groups show similar results: women and men batter one another and women initiate violence against men as often or more often than men initiate against women. Gender symmetry in domestic violence is a complex and hotly contested topic.¹⁶⁸

Appendix P: Men as Victims of Domestic Abuse goes into detail on how these domestic violence data are collected, by means of surveys of both partners, and why that is a more reliable means than using archival data (police and domestic shelter reports). The term “intimate partner violence” rather than “violence against women” recognizes in inclusive terminology used that men, too, can suffer violence at the hands of women, and their suffering is worthy of acknowledgement and sympathy.

Intimate partner violence crosses all lines. Many studies have revealed IPV among lesbian and gay couples, with comparable or higher incidence than among heterosexual couples.¹⁶⁹ So both men and women can be victims and perpetrators of physical violence, and physical, psychological, and emotional control.

Dating Violence against Men

The culture has responded to the #MeToo movement with significant efforts on college campuses to change the culture and protect women. As with intimate partner violence, the problem is usually framed in gendered terms: dating violence against women and “rape culture.” Dating violence is a well-known hardship of women. That men, too, are also victims of dating violence is an invisible hardship that should see the light of day. Murray Straus conducted the International Dating Violence Study which questioned dating couples in the U.S. and thirty-one other countries.¹⁷⁰ Straus summarizes the results: “The study investigated the widely held beliefs that physical violence against partners (PV) in marital, cohabiting, and dating relationships is almost entirely perpetrated by men, and that the major risk factor for PV is male dominance in

¹⁶⁷ Martin S. Fiebert, “References Examining Assaults by Women on Their Spouses or Male Partners: An Updated Annotated Bibliography,” *Sexuality and Culture* (2014) 18:405–467, [doi:10.1007/s12119-013-9194-1](https://doi.org/10.1007/s12119-013-9194-1). Free access here: www.csulb.edu/~mfiebert/assaults_bib343_201307.doc.

¹⁶⁸ Mary Allen, “Is There Gender Symmetry in Intimate Partner Violence?” *Child and Family Social Work*, 2011, 16, 245–254, accessed February 19, 2019, [doi:10.1111/j.1365-2206.2010.00735.x](https://doi.org/10.1111/j.1365-2206.2010.00735.x). Free access here: <https://pdfs.semanticscholar.org/9b67/77385842db62dd5200c3c60a99009d6bd74a.pdf>. Allen reviews the literature, tracing the debate on gender symmetry and new developments in research methodology.

¹⁶⁹ L. Rollé et al., “When Intimate Partner Violence Meets Same Sex Couples: A Review of Same Sex Intimate Partner Violence,” *Frontiers in Psychology*, 9, 1506, (Aug 21, 2018): [doi:10.3389/fpsyg.2018.01506](https://doi.org/10.3389/fpsyg.2018.01506). A literature review of the studies on intimate partner violence in same-sex couples.

¹⁷⁰ Murray A. Straus, “Dominance and Symmetry in Partner Violence by Male and Female University Students in 32 Nations,” *Children and Youth Services Review*, Volume 30, Issue 3, (March 2008) 252-275: doi.org/10.1016/j.childyouth.2007.10.004. Free access: “Author’s personal copy: <https://www.semanticscholar.org/paper/Author-s-personal-copy-Dominance-and-symmetry-in-Straus/44171aa36dd89a40b9ff57a2760477ceae4ff523>. The median age of the students was 22.3; Straus notes that younger ages are associated with higher rates of violent crime.”

the relationship. The empirical data on these issues were provided by 13,601 university students in 32 nations who participated in the International Dating Violence Study. The results . . . show that almost one-third of the female as well as male students physically assaulted a dating partner in the previous 12 months, and that the most frequent pattern was bidirectional, i.e., both were violent, followed by ‘female-only’ violence. Violence by only the male partner was the least frequent pattern according to both male and female participants. . . . (D)ominance by either the male or the female partner is associated with an increased probability of violence.”

Straus further found that “when both partners are violent, more women than men tend to engage in violence that is more severe than that of their partner.” While the population surveyed were students, Straus suggests that the results are similar to those found in studies on general populations. Dominance was also measured. The results led Straus, as others have, to challenge the “patriarchal system” model, that male dominance is the cause of partner violence. Dominance by either partner, the man or the woman, can be a cause of partner violence, but only one of many causes.

Sexual Abuse of Men

Men can be victims of sexual harassment and sexual abuse even as women are. Rape of men, particularly rape of incarcerated men, can be the object of comedy, not the compassion it deserves. #MeToo has dominated national attention and is a movement of women speaking out against men; but some men are speaking out against powerful women who took advantage of them sexually. A notorious example is Asia Argento, an early accuser of Harvey Weinstein and a leader of the #MeToo movement, who allegedly sexually abused a 17-year-old actor, twenty years her junior.¹⁷¹

Researchers have challenged the prevailing assumption that men rarely experience sexual victimization. Their conclusion: “(F)ederal surveys detect a high prevalence of sexual victimization among men—in many circumstances similar to the prevalence found among women. We identified factors that perpetuate misperceptions about men’s sexual victimization: reliance on traditional gender stereotypes, outdated and inconsistent definitions, and methodological sampling biases that exclude inmates. We recommend changes that move beyond regressive gender assumptions, which can harm both women and men.”¹⁷² Racial and socioeconomic disparities exist: a disproportionate number of incarcerated victims of sexual abuse are black, Hispanic, low-income, and mentally ill persons.

¹⁷¹ Actress Asia Argento paid off Jimmy Bennett whom she had allegedly sexually abused. Kim Severson, “Early Accuser of Weinstein Paid Off Actor,” *New York Times*, August 20, 2018, 1. In another prominent case, New York University female professor Avital Ronell was found responsible for sexually harassing her former graduate student Nimrod Reitman. Zoe Greenberg, “A Female Professor, a Male Student and a Test of #MeToo’s Limits,” *New York Times*, August 14, 2018, 1.

¹⁷² Lara Stemple and Ilan H Meyer. “The Sexual Victimization of Men in America: New Data Challenge Old Assumptions” *American Journal of Public Health* vol. 104,6 (2014): e19-26, accessed January 30, 2019, PMC4062022. See also https://www.cdc.gov/violenceprevention/pdf/nisvs_report2010-a.pdf.

Recent years have seen the exposure of decades of sexual abuse of boys (and some girls) by Roman Catholic priests.¹⁷³ The formerly highly respected Boy Scouts of America are faced with their own scandal of accusations of decades of sexual abuse of thousands of boys by scout volunteers.¹⁷⁴

Divorce

Divorce is a hardship for all involved—men, women, and children. Men arguably are hurt more because women initiate divorce two-thirds of the time and may initiate separation more often than men, despite their attachment to their children and evidence that divorce is harmful to the children.¹⁷⁵ Men often come out worse in child custody and visitation disputes; children are deprived of equal time with their fathers and fathers with their children. Men are expected to support their children and former wife, but are removed from their presence and love. Many studies have shown that boys are particularly vulnerable to the loss of a father in their lives.¹⁷⁶

Church Attendance and Religious Practice Gender Gap

George Gallup summarized seven decades of religious polling: “Women are more religious than men, hold their beliefs more firmly, practice their faith more consistently, and work more vigorously for the congregation.”¹⁷⁷ Women have been the majority in churches throughout American history.

This gender gap disfavoring men is seldom talked about. The church gender conversation focuses on the pulpit, not the pews. Groups such as Christians for Biblical Equality and other egalitarian speakers and writers address the church leadership gender gap; other Christian groups do not see this gender gap as a problem, but a reflection of God’s plan. The women in church leadership debate is beyond the scope of this study and is well-resourced elsewhere. The pulpit may be the one place in the church where the gender gap has men in the majority. Women are the majority in the pews. Many more women than men attend church and consider their faith important in their lives. Pew researchers quantified the U.S. church gender gap in 2014:

In the United States, for example, women are more likely than men to say

¹⁷³ Leon Podles, *Sacrilege: Sexual Abuse in the Catholic Church* (Baltimore: Crossland Press, 2008).

¹⁷⁴ James Barron, “Nearly 8,000 Boy Scout Leaders Have Been Accused of Sexual Abuse Since 1944, Researcher Found,” *New York Times*, April 23, 2019, accessed April 24, 2019, <https://www.nytimes.com/2019/04/23/nyregion/boy-scouts-sex-abuse.html>.

¹⁷⁵ Brinig, M. F., and Allen, D. W., “‘These Boots are Made for Walking’: Why Most Divorce Filers are Women,” *American Law and Economics Review*, 2(1), January 2000, 126-169, accessed September 8, 2017. doi.org/10.1093/aler/2.1.126. Free access here.

¹⁷⁶ For specific studies and practical advice for helping boys see “Dad-Deprived Boys Versus Dad-Enriched Boys,” in Warren Farrell and John Gray, *The Boy Crisis* (Dallas: BenBella Books, 2018), 103-230.

¹⁷⁷ Cited in Braude, “Journal of Religion,” 159, fn 169.

religion is “very important” in their lives (60 percent vs. 47 percent) . . . American women also are more likely than American men to say they pray daily (64 percent vs. 47 percent) and attend religious services at least once a week (40 percent vs. 32 percent). According to media accounts, women so outnumber men in the pews of many U.S. churches that some clergy changed decor, music and worship styles to try to bring more men into their congregations.”¹⁷⁸

This problem exists across all denominations, with the gender gap more extreme in some,¹⁷⁹ and in all age groups. This gender gap has been observable in America since colonial days in New England; nineteenth-century Protestant clergymen comment on the feminine preponderance in the churches.^{180 181} A religious research organization summarizes: “There are fewer men in worship than women—61 percent of worshipers are women. There are fewer men than women in the pews in every age category. There are fewer men than women across all life stages (singles, parents, those who are widowed, etc.). So, the fact that women outnumber men in church is not simply because women live longer. Women have lots to offer their congregations and play vital roles as worshipers and leaders. But, men are about 50 percent of the U.S. population—why aren’t they participating in worship to the extent that women do?”¹⁸²

Exploring this gender gap in depth is outside the scope of this thesis beyond pointing to a few suggestions by thoughtful analysts. Some suggest that the church is more geared toward many women’s strengths and comfort zones than to those of many men: emphasis on relationships and sharing feelings; praise music including singing intimate love songs to Jesus; hugging and holding hands; verbal skills (which women

¹⁷⁸ “The Gender Gap in Religion Around the World: Women are Generally More Religious Than Men, Particularly among Christians,” Pew Research Center, Religion and Public Life. March 22, 2016, accessed May 19, 2017, <http://www.pewforum.org/2016/03/22/the-gender-gap-in-religion-around-the-world/>.

¹⁷⁹ A scholarly collation of literature on this disparity is Marta Trzebiatowska and Steve Bruce, *Why Are Women More Religious than Men?* (New York: Oxford University Press, 2012), reviewed by Ann Braude, *The Journal of Religion* 95, no. 1 (2015): 158-60. doi:10.1086/680548. Braude summarizes that the authors “survey the literature on one of the persistent unanswered questions of religious history: the numerical dominance of women in religious organizations and practices.” Rather than answering the question definitively, the authors gather the work of various researchers in one place, suitable for further study.

¹⁸⁰ In Boston in 1692, Cotton Mather commented on the preponderance of women in the churches: “I have seen it without going a Mile from home, That in a Church of Three or Four Hundred Communicants, there are but a few more than One Hundred Men, all the Rest are Women, of whom Charity will Think no Evil.” From Mather’s *Ornaments for the Daughters of Zion*, cited by Leon J. Podles, *The Church Impotent: The Feminization of Christianity* (Dallas: Spence Publishing), 19.

¹⁸¹ See Ann Douglas, “The Feminine Congregation,” in *The Feminization of American Culture* (New York: Farrar, Strauss, and Giroux, 1977), 97-99.

¹⁸² “What are the Major Challenges that U.S. Congregations Face?” *U.S. Congregational Life Survey*, accessed February 8, 2019, <http://www.uscongregations.org/blog/2014/02/17/what-are-the-major-challenges-that-u-s-congregations-face/>.

often are better at than men) such as reading aloud in a Bible study; getting dressed up; volunteer opportunities which often play to women's strengths (child care, teaching young children, food events in the church or taking food to those in need, gardening, small groups); sitting still; school-like adult classes (women typically have done better in school than men).

Does this gender gap mean that men are spiritually inferior or less spiritually sensitive than women? Whatever the etiology of this gender gap, as egalitarians work for gender equality in church leadership and as traditionalists maintain the pulpit for men, it is appropriate that both groups be aware of the gender gap in the pews.¹⁸³

¹⁸³ A popular level approach to the church gender gap is David Murrow's *Why Men Hate Going to Church*. Murrow, a layman, takes a practical approach to changing the gender balance, pointing to possible factors exacerbating the gender gap in churches. Murrow tries to influence the gender gap through his ongoing website and ministry, Church for Men. His ministry's mission is as follows: "Many have called men back to the church; We're calling the church back to men" (churchformen.com). One could criticize Murrow's presentation for using broad, unsourced generalizations about the differences between men and women and about men's reactions to various aspects of church; but there may be women who do not fit a feminine stereotype who are not attracted to churches for some of the same reasons Murrow lists. Murrow, a Protestant, draws on the more scholarly work presented in Leon Podles's *The Church Impotent*, now out of print but offered free on the author's website (<http://podles.org/church-impotent.htm>). In it, Podles, a Roman Catholic, "confront(s) the lopsidedly feminine cast of modern Christianity with a profound analysis of its historical and sociological roots." Murrow tries to do something about the problem that Podles and others, referenced by the more scholarly Trzebiatowska and Bruce identifies.

APPENDIX C:

FIFTEEN LEADING CAUSES OF DEATH

The following are the fifteen leading causes of death in the United States in 2015, the male-to-female death rate ratios, and the black-to-white death rate ratios.¹⁸⁴ Males die at greater rates than females in thirteen of the fifteen leading causes of death. Blacks die at greater rates than whites in eight of the fifteen causes; whites die at greater or equal rates to blacks in seven of the fifteen categories. The greatest disparities shown are the male-to-female death rates.

Fifteen Leading Causes of Death in the United States

Cause of death	Percent of total deaths	Male-to - female ratio	Black-to-white ratio
1. Diseases of heart	23.4	1.4	1.2
2. Malignant neoplasms (cancer)	22.5	1.6	1.2
3. Chronic lower respiratory diseases (primarily chronic obstructive pulmonary diseases—COPD— such as emphysema and chronic bronchitis)	5.6	1.2	1.1
4. Accidents (unintentional injuries, including motor-vehicle crashes, falls among older adults, and drug poisonings)	5.2	2.0	0.7
5. Cerebrovascular diseases (stroke)	5.1	1.0	0.8
6. Alzheimer's disease	3.6	(0.7)	1.4
7. Diabetes mellitus	2.9	1.5	0.8
8. Influenza and pneumonia	2.1	1.3	1.1
9. Nephritis, nephrotic syndrome, and nephrosis	1.8	1.5	2.0

¹⁸⁴ Source: National Center for Health Statistics, Centers for Disease Control and Prevention, Compressed Mortality File 1999-2015 on CDC WONDER Online Database, released December 2016. Data are from the Compressed Mortality File 1999-2015 Series 20 No. 2U, 2016, as compiled from data provided by the 57 vital statistics jurisdictions through the Vital Statistics Cooperative Program, accessed August 28, 2017, <http://wonder.cdc.gov/cmfi-icd10.html>.

Cause of death	Percent of total deaths	Male-to - female ratio	Black-to-white ratio
10. Intentional self-harm (suicide)	1.6	3.6	0.4
11. Septicemia	1.5	1.2	1.8
12. Chronic liver disease and cirrhosis	1.5	2.0	0.6
13. Essential hypertension and hypertensive renal disease	1.2	1.1	2.1
14. Parkinson's disease	1.0	2.3	0.5
15. Pneumonia due to solids and liquids	0.7	1.9	1.0
All other causes	20.4		

APPENDIX D:

MALE-TO-FEMALE ACUTE MYOCARDIAL INFARCTION MORTALITY RATES

Men die of acute heart attacks at significantly greater rates than women at every age range measured.

Gender	Age Group	Deaths	Rate per 100,000	Percent of total deaths	Male-to-Female Mortality Rate Ratio
Female	25-34	108	0.5	0.1 percent	
Male	25-34	254	1.1	0.2 percent	2.20
Female	35-44	547	2.7	0.5 percent	
Male	35-44	1,328	6.6	1.2 percent	2.44
Female	45-54	2,091	9.6	1.8 percent	
Male	45-54	5,499	25.8	4.8 percent	2.69
Female	55-64	5,162	24.4	4.5 percent	
Male	55-64	12,800	64.9	11.2 percent	2.66
Female	65-74	8,467	57.8	7.4 percent	
Male	65-74	15,713	121.9	13.8 percent	2.11
Female	75-84	12,157	153.9	10.7 percent	
Male	75-84	15,453	256.5	13.6 percent	1.67
Female	85+	20,239	492.1	17.8 percent	
Male	85+	14,108	648.9	12.4 percent	1.32

Source: Centers for Disease Control and Prevention, National Center for Health Statistics. Compressed Mortality File 1999-2015 on CDC WONDER Online Database, released December 2016. Data are from the Compressed Mortality File 1999-2015 Series 20 No. 2U, 2016, as compiled from data provided by the 57 vital statistics jurisdictions through the Vital Statistics Cooperative Program. Accessed August 28, 2017, <http://wonder.cdc.gov/cmfi-icd10.html>.

APPENDIX E:

MALE-TO-FEMALE CANCER MORTALITY RATE RATIOS

The following table reflects U.S. male-to-female cancer mortality rate ratios based on statistics from 1997 to 2006. For the vast majority of cancers, male mortality rates are higher than female rates. There are only three cancers with a higher mortality rate for females than for males.

Site	Male-to-female Mortality Rate Ratio
All Malignant Cancers	1.48
All Malignant Cancers excluding Sex-specific	1.45
All Malignant Cancers excluding Sex-specific and Breast	1.76
Lip	3.88
Tongue	2.39
Salivary Gland	2.43
Floor of Mouth	2.60
Gum and Other Mouth	1.70
Nasopharynx	2.44
Tonsil	3.59
Oropharynx	3.06
Hypopharynx	4.44
Esophagus	4.43
Stomach	1.98
Small Intestine	1.50
Colon and Rectum	1.43
Anus, Anal Canal, and Anorectum	(0.77)
Liver and Intrahepatic Bile Duct	2.33

Site	Male-to-female Mortality Rate Ratio
Gallbladder	(0.59)
Other Biliary	1.34
Pancreas	1.32
Retroperitoneum	1.38
Peritoneum, Omentum, and Mesentery	(0.16)
Nose, Nasal Cavity, and Middle Ear	1.87
Larynx	4.82
Lung and Bronchus	1.82
Trachea, Mediastinum and other Respiratory Organs	1.95
Bones and Joints	1.55
Soft Tissue including Heart	1.24
Skin excluding Basal and Squamous	2.45
Urinary Bladder	3.34
Kidney and Renal Pelvis	2.20
Ureter	1.74
Eye and Orbit	1.41
Brain and Other Nervous System	1.50
Endocrine System	1.05
Lymphoma	1.55
Myeloma	1.50
Leukemia	1.76

Source: M.B. Cook et al., "Sex Disparities in Cancer Mortality and Survival," *Cancer Epidemiology, Biomarkers and Prevention*, Aug;20(8):1629-37, accessed September 7, 2017, doi:10.1158/1055-9965.EPI-11-0246. Underlying mortality data provided by the National Center for Health Statistics.

APPENDIX F:

THE GENDER EARNINGS GAP

The earnings gap is, arguably, the most cited gender gap between women and men, and has been since the early years of the feminist movement. Also known as the pay gap or wage gap, the earnings gap is regularly brought forward as evidence of men's discrimination against women.¹⁸⁵ This gap is the basis of resentment and public protest by women against men.¹⁸⁶ Sexism is blamed: men receive preferential treatment and greater pay; women are the victims. While the earnings gap is not a lesser-known hardship of women, it is a hardship of men that they are blamed unjustly for this gap. Furthermore, it is inappropriate for this thesis-project to ask women to have sympathy for men if men regularly and systematically pay them less for the exact same work.

What is the earnings gap? The median income of women is less than the median income of men. A Pew Research Center study states that in 2015, women earned 83 percent of what men earned, comparing median hourly earnings of part-time and full-time U.S. workers.¹⁸⁷ Some calculations are based on full-time workers (defined as 35 hours per week) and do not include part-time workers. The earnings gap for women of color is greater than that for white women.

While these earnings gap figures are vigorously tracked and analyzed,¹⁸⁸ the numbers are usually treated simplistically in public discourse, even at the highest levels of the conversation. For example, Rep. Carolyn Maloney opened a 2010 congressional hearing on the subject with this statement: "Women earn just 77 cents on the dollar as compared to men for doing the exact same work. That figure hasn't budged in nearly ten years."¹⁸⁹ The 77 or 83 cents figure is widely quoted and is used imply that pay disparities are created by outright discrimination against women by employers, or by women's lack of negotiation skills to ask for higher salaries. These statistics are repeated so often and presented in so many ways that it gains a settledness of fact just by being

¹⁸⁵ The American Association of University Women's "The Simple Truth about the Gender Pay Gap" states, "The gender pay gap is the result of many factors, including occupational segregation, bias against working mothers, and direct pay discrimination. Additionally, such things as racial bias, disability, access to education, and age come into play. Consequently, different groups of women experience very different gaps in pay."

¹⁸⁶ This was one of the issues addressed in the Women's March in Washington, D.C., January 21, 2017.

¹⁸⁷ Nikki Graf, Anna Brown, and Eileen Patten, "The Narrowing, but Persistent, Gender Gap in Pay," Pew Research Center, accessed March 23, 2019, <https://www.pewresearch.org/fact-tank/2019/03/22/gender-pay-gap-facts/>.

¹⁸⁸ See, for example, PayScale, Inc.'s "The State of the Gender Pay Gap in 2018: White Paper," which annually tracks the pay gap, and recently examined the effect career disruptions have on wages for women and men. Accessed August 16, 2018, <https://www.payscale.com/hr/gender-pay-gap>.

¹⁸⁹ Opening Statement of the Honorable Carolyn B. Maloney, "New Evidence on the Gender Pay Gap for Women and Mothers in Management," Congress of the United States, Joint Economic Committee, September 28, 2010, accessed March 5, 2019, <https://www.govinfo.gov/content/pkg/CHRG-111shrg61713/html/CHRG-111shrg61713.htm>.

repeated but not looked at carefully.

But despite Rep. Maloney's claim, this pay differential does not compare men and women doing "the exact same work." The differential she cites is the uncontrolled gender pay gap which compares all working men with all working women, regardless of job type or worker seniority. This is a raw number which does not say that men and women are doing the same thing—working the same job, same hours, same responsibilities. The controlled gender pay gap, on the other hand, compares men and women working similar jobs; this gap narrows to 98 cents.¹⁹⁰ In some fields, the gap is more, in some less, and in some demographics, particularly younger professional women, women earn significantly more than younger men.¹⁹¹ The gap is greater for older workers higher up the career ladder; fewer women are in leadership positions and women take more breaks in employment for caretaking responsibilities.¹⁹²

Other investigators find that most of the earnings gap can be explained by different choices men and women make, including employment choices.¹⁹³ Women, if their family financial situation allows it, make work choices when they become mothers that make for a better quality of life but result in less pay and less career advancement. Women, more than men, take time off from work to raise children or care for other family members.¹⁹⁴

Women have made significant strides in earnings since the 1960s when their earnings were 59 percent of men's. The passage of the Equal Pay Act in 1963 made it illegal to pay two people differently for the same work. The Lilly Fair Ledbetter Pay Act of 2009 extended legal recourse to those convinced that they had been discriminated against in pay. Some support more legislation to equalize earnings.¹⁹⁵ Others encourage women who want to earn more to make career choices which will result in greater income. Some argue that most of the earnings gap is not between men and women, but between fathers and mothers: the gap can be accounted for by choices fathers and mothers make, such as the mother's choosing to stay home with children, working

¹⁹⁰ "The State of the Gender Pay Gap in 2018: White Paper." PayScale, Inc., accessed August 16, 2018, <https://www.payscale.com/hr/gender-pay-gap>.

¹⁹¹ Katie Johnston, "Young Men Slide Down Income Ladder: Job Growth Fastest In Fields Dominated by Women," *Boston Globe*, May 22, 2017, 1.

¹⁹² Tanya Tarr, "How These Two Things Could Close The Gender Gap Permanently," *Forbes*, April 5, 2018, accessed August 23, 2018, <https://www.forbes.com/sites/tanyatarr/2018/04/05/how-these-two-things-could-close-the-gender-gap-permanently/#7e8fe417bf02>.

¹⁹³ Warren Farrell, *Why Men Earn More: The Startling Truth Behind the Pay Gap—and What Women Can Do About It* (New York: American Management Association, 2005).

¹⁹⁴ "State of the Gender Pay Gap," PayScale, Inc.

¹⁹⁵ In Massachusetts, for example, on July 1, 2018, an updated equal pay law went into effect "providing more clarity as to what constitutes unlawful wage discrimination and adding protections to ensure greater fairness and equity in the workplace." "Massachusetts Equal Pay Law," [mass.gov](https://www.mass.gov/massachusetts-equal-pay-law), accessed August 16, 2018, <https://www.mass.gov/massachusetts-equal-pay-law>.

mother's house, or part-time, and the father's choosing to work longer hours or make other work choices that statistically yield higher pay.

Warren Farrell was an early pair of eyes examining the earnings gap in depth in *Why Men Earn More: The Startling Truth behind the Pay Gap—and What Women Can Do About It*.¹⁹⁶ He states that yes, men do earn more, but not for doing exactly the same work. He identifies twenty-five different workplace choices men and women make which lead to greater pay. Farrell suggests that men's choices may lead to their making more money; women's choices may lead to their having better lives. Farrell's background is intriguing: he was an early feminist, a board member of the New York City chapter of the National Organization for Women. At that time women earned 59 cents for each dollar men earned. He wore a 59 cents button, protesting the unfairness. But along the way he started asking himself, "If an employer had to pay one dollar for the same work a woman could do for 59 cents, why would anyone hire a man? If a company hired all men and another company hired all women, capitalism has built-in punishment against people who discriminated: the company with all men would be put out of business since wages are a major cost of doing business. The government was not needed to fix this." As he explored this question, he concluded that the pay gap is not about working men and women but it gets down to mothers and fathers and choices they make as they have children. When those decisions are controlled for, Farrell claims that men do not earn more than women.

Farrell identifies choices that men and women make that lead to different pay outcomes:¹⁹⁷

1. Work more hours per week. The average full-time working male works 3.8 more hours per week than women on average. That alone accounts for 70 percent of the pay gap. Thirteen percent more hours in the workplace does not result in 13 percent more pay, but actually can result in 44 percent more pay. A person working 44 hours per week is able to leverage that extra commitment into getting different types of jobs, working with different companies, with greater flexibility.
2. Major in technology or hard sciences. Men are more likely to major in computer science, hard sciences, or engineering which lead to jobs that lead to more pay. Women are more likely to major in education, liberal arts, and social sciences which lead to lower earning jobs but ones which presumably give women more satisfaction. Women are doing very well in college, dominating most areas of study. It turns out the fields that pay the most are not the ones women tend to gravitate toward, preferring fields that work more with people.

¹⁹⁶ Warren Farrell, *Why Men Earn More: The Startling Truth Behind the Pay Gap—and What Women Can Do About It* (New York: American Management Association, 2005).

¹⁹⁷ The points listed are quoted from a talk Farrell gave summarizing his book. The talk is posted on YouTube: Why Men Earn More: a Detailed Analysis of the Gender Pay Gap—Warren Farrell. Accessed March 5, 2019, <https://www.youtube.com/watch?v=sl0JcZfFGQw&t=1535s>.

3. Work in a field that is hazardous. Men make up most of the workers in hard, dangerous, dirty jobs. Women are not demanding more women in construction or logging which pay more than teaching and nursing, fields dominated by women.
4. Work in an exposure profession. Among jobs that require little education, those that expose you to the sleet and heat pay more than those that are indoors and neat (FedEx deliverer vs. receptionist).
5. Work in a job where you cannot psychologically check out at the end of the day (corporate attorney vs. librarian).
6. Work in a field that is less fulfilling than a field you would choose to work in had you won the lottery. Farrell points out that to earn more money, you may not be able to work in your dream job. Fields with higher pay often have lower fulfillment (tax accountant vs. teacher).
7. Work in a field that has the worst shifts during the worst hours (graveyard shift vs. school hours).
8. Work in a field that requires constant updating of your skills (information technology vs. English literature).
9. Commute more than twenty-five miles round trip. Men often commute farther to work than women, often for family reasons. This opens up more job possibilities.
10. Live in a city that you do not wish to live in because you are needed there by your employer. People who get higher pay are more willing to move to undesirable locations at the company's behest.
11. Travel more than five days per month on your job, and once on the job, are more willing to travel extensively (international sales rep versus a local sales rep).
12. Work on commission.
13. Work in the private sector rather than in the public sector. A group at the Political Economy Research Institute at the University of Massachusetts determined that jobs in the public sector pay one-fifth less than jobs in the private sector.
14. Do not take years off. 43 percent of working women leave their jobs to start families, after which only 40 percent of these women return to full-time work. Taking time off from work reduces earnings and limits opportunities for promotions and year-end bonuses.¹⁹⁸

¹⁹⁸ Farrell's analysis, written in 2005, is supported by current research, one example of which is detailed in "Parsing the Gender Pay Gap: A New Study Suggests Choices, Not Sexism, Explain Wage Disparities," *Wall Street Journal*, Nov. 22, 2018, accessed March 23, 2019, <https://www.wsj.com/articles/parsing-the-gender-pay-gap-1542917969>. The study found that the choices and priorities of women, not discrimination, accounted for the pay differential between male and female train operators at the Massachusetts Bay Transit Authority.

APPENDIX G:

NARRATIVE PARALLELS: MOSES AND DEBORAH

The biblical prophet and judge Deborah provides fuel for differing positions on the role of women in the church. The following material is offered as a contribution to that discussion. This chart is a work-in-progress, coming out of an earlier thesis-project interest. This writer gratefully acknowledges Gordon P. Hugenberger, Ranked Adjunct Professor of Old Testament at Gordon-Conwell Theological Seminary. His intriguing presentation of Deborah as a second Moses with Barak as her Joshua¹⁹⁹ precipitated this search for and laying out of the narrative and verbal parallels, a number of which he pointed out in his Judges course. The echoes are numerous; specific wording and phrasing are found only in these two contexts. The victory over the Canaanites Deborah experiences and celebrates is compared to the archetypal victory over the Egyptians at the Red Sea. The parallels between Moses and Deborah and their respective contexts point to Deborah's leadership role, not as an unfortunate exception, but, like Moses, she was raised up by the Lord and did more than exercise civil authority: she proclaimed the Word of the Lord, directed the Israelites, and with Barak, led the Israelites in worship. All biblical references are from the English Standard Version except where noted. The Hebrew text is from Accordance (version 11.2.3).

Moses	Deborah
<p>Judged Israel: he was a judge</p> <p>Exod 18:13 The next day Moses sat to judge (לִשְׁפֹּט) the people, and the people stood around Moses from morning till evening.</p>	<p>Judged Israel: she was a judge</p> <p>Judg 4:4 Now Deborah, a prophetess, the wife of Lappidoth, was judging (שֹׁפֵטָה) Israel at that time.</p>
<p>He sat for judgment; the people came to him.</p> <p>Exod 18:13 The next day Moses sat (יָשָׁב) to judge (לִשְׁפֹּט) the people and the people stood around Moses from morning till evening.</p>	<p>She sat for judgment; the people came to her.</p> <p>Judg 4:5 She used to sit (יֹשֶׁבֶת) under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came up to her for judgment (שֹׁפֵטָה).</p>

¹⁹⁹ Gordon P. Hugenberger, "Women in Church Office: Hermeneutics or Exegesis? A Survey of Approaches to 1 Tim 2:8–15," *JETS* 35/3 (September 1992) 341–360, fn 11.

Moses	Deborah
<p>He served on a mountain. (בְּהָר)</p> <p>Exod 24:18 Moses entered the cloud and went up on the mountain (אֶל־הָהָר). And Moses was on the mountain (בְּהָר) forty days and forty nights.</p>	<p>She served in the hill country. (same word בְּהָר)</p> <p>Judg 4:5-6 She used to sit under the palm of Deborah between Ramah and Bethel in the hill country (בְּהָר) of Ephraim, and the people of Israel came up to her for judgment. She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, “Has not the Lord, the God of Israel, commanded you, ‘Go, gather your men at Mount Tabor (בְּהָר). . .’”</p>
<p>Moses proclaimed the word of the Lord.</p> <p>Exod 7:16 And you shall say to him (Pharaoh), “The LORD, the God of the Hebrews, sent me to you, saying, ‘Let my people go, that they may serve me in the wilderness.’”</p>	<p>Deborah proclaimed the word of the Lord.</p> <p>Judg 4:6 She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, “Has not the LORD, the God of Israel, commanded you, ‘Go, gather your men at Mount Tabor . . .</p>
<p>Moses was a prophet.</p> <p>Deut 18:15 “The LORD your God will raise up for you a prophet like me (נָבִיא) from among you, from your brothers—it is to him you shall listen . . .”</p>	<p>Deborah was a prophetess.</p> <p>Judg 4:4 Now Deborah, a prophetess . . . (נְבִיאָה)</p> <p>Judg 4:14 And Deborah said to Barak, “Up! For this is the day in which the LORD has given Sisera into your hand.”</p>

Moses	Deborah
<p>As prophet, Moses was admitted into the heavenly council.</p> <p>Num 12:6-8 And he said, “Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream. Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to speak against my servant Moses?”</p> <p>Deut 34:10 And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face . . .</p>	<p>As prophetess, Deborah was admitted into the heavenly council (1)</p> <p>Judg 4:6 She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, “Has not the LORD, the God of Israel, commanded you, ‘Go, gather your men at Mount Tabor, taking 10,000 from the people of Naphtali and the people of Zebulun . . . ’”</p> <p>Judg 5:23 “Curse Meroz, says the angel of the LORD, curse its inhabitants thoroughly, because they did not come to the help of the LORD, to the help of the LORD against the mighty.”</p> <p>(1) Meredith G. Kline says that Judg 5:23, where Deborah hears the angel’s curse, is also evidence of her admission to the heavenly council (i.e., while there she heard heavenly decrees, among which was this curse).(Personal communication for Jonathan G. Kline)</p>
<p>Moses pronounced blessings.</p> <p>Exod 39:43 And Moses saw all the work, and behold, they had done it; as the LORD had commanded, so had they done it. Then Moses blessed them.</p>	<p>Deborah pronounced blessings.</p> <p>Judg 5:24 Most blessed of women be Jael, the wife of Heber the Kenite, of tent-dwelling women most blessed.</p> <p>Blesses her (a Gentile) who blesses Israel (Deborah as in the Abrahamic covenant, is blessing the one [Jael]who blesses Israel; cursing those (Meroz) who do not help Israel.)</p>

Moses	Deborah
<p>Moses commanded the Lord’s curses (through the Levites).</p> <p>Deut 27:15 “Cursed be the man who makes a carved or cast metal image, an abomination to the LORD, a thing made by the hands of a craftsman, and sets it up in secret.” And all the people shall answer and say, “Amen.” (and the rest of the curses in Deut 27 and 28).</p>	<p>Deborah pronounced the Lord’s curses.</p> <p>Judg 5:23 “Curse Meroz, says the angel of the LORD, curse its inhabitants thoroughly, because they did not come to the help of the LORD, to the help of the LORD against the mighty.”</p>
<p>Moses had a military commander: Joshua.</p> <p>Exod 17:9a So Moses said to Joshua, “Choose for us men, and go out and fight with Amalek.”</p>	<p>Deborah had a military commander: Barak.</p> <p>Judg 4:6 She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, “Has not the Lord, the God of Israel, commanded you, ‘Go, gather your men at Mount Tabor . . .’”</p>
<p>Cry to the Lord. . . people of Israel . . . oppressed</p> <p>The cry of the people of Israel went up to the Lord because of the oppression of the Egyptians.</p> <p>Exod 3:9 And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them.</p>	<p>Cry to the LORD . . . people of Israel . . . oppressed</p> <p>The people of Israel cried to the Lord because the of the oppression of Sisera and the Canaanites.</p> <p>Judg 4:3 Then the people of Israel cried out to the LORD for help, for he had 900 chariots of iron and he oppressed the people of Israel cruelly for twenty years.</p>

Moses	Deborah
<p>Exod 14:10 And the people of Israel cried out to the LORD.</p> <p>The Hebrew words are exactly the same.</p> <p style="text-align: center;">וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה</p>	<p>Judg 4:3 Then the people of Israel cried out to the LORD for help, for he had 900 chariots of iron and he oppressed the people of Israel cruelly for twenty years.</p> <p style="text-align: center;">וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה</p>
<p>Moses gave battle instructions:</p> <p>Moses instructed the people how the Lord would defeat their enemy (Pharaoh).</p> <p>Exod 14:14 The LORD will fight for you, and you have only to be silent.</p> <p>Moses instructed the general how to defeat the Amalekites:</p> <p>Against the Amalekites:</p> <p>Exod 17:9 So Moses said to Joshua, “Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.”</p>	<p>Deborah gave battle instructions:</p> <p>Deborah instructed the general how the Lord would defeat their enemy.</p> <p>Judges 4:6 She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, “Has not the LORD, the God of Israel, commanded you, ‘Go, gather your men at Mount Tabor, taking 10,000 from the people of Naphtali and the people of Zebulun. And I will draw out Sisera, the general of Jabin’s army, to meet you by the river Kishon with his chariots and his troops, and I will give him into your hand’?”</p>
<p>Moses exhorted the people that the Lord would destroy their enemies.</p> <p>Exod 14:13-14 And Moses said to the people, “Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. The LORD will fight for you, and you have only to be silent.</p>	<p>Deborah exhorted Barak that the Lord would hand over their enemy.</p> <p>Judg 4:14 And Deborah said to Barak, “Up! For this is the day in which the LORD has given Sisera into your hand. Does not the LORD go out before you?” So Barak went down from Mount Tabor with 10,000 men following him.</p>

Moses	Deborah
<p>Symbolic presence of the Lord's leader (against the Amalekites)</p> <p>The commander's success in battle depended on Moses' raised hand.</p> <p>Exod 17:11 Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed.</p> <p>Presence of Moses during the defeat of the enemy (Egyptians)</p> <p>Exod 14:21 Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.</p>	<p>Symbolic presence of the Lord's leader (against the Canaanites)</p> <p>The commander's willingness to go to battle depended on Deborah's presence.</p> <p>Judg 4:8 Barak said to her, "If you will go with me, I will go, but if you will not go with me, I will not go."</p> <p>Presence of Deborah during the defeat of the enemy (Canaanites)</p> <p>Judg 4:14 And Deborah said to Barak, "Up! For this is the day in which the LORD has given Sisera into your hand. Does not the LORD go out before you?" So Barak went down from Mount Tabor with 10,000 men following him.</p>
<p>Symbolic, encouraging presence of Moses above the battle: he stood on the hill during the battle (against the Amalekites).</p> <p>Exod 17:9b "Tomorrow I will stand on the top of the hill with the staff of God in my hand."</p> <p>Ex. 17:11 Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed.</p>	<p>Symbolic, encouraging presence of Deborah above the battle: she commanded Barak from the top of Mt. Tabor.</p> <p>Judg 4:14 And Deborah said to Barak, "Up! For this is the day in which the LORD has given Sisera into your hand. Does not the LORD go out before you?" So Barak went down from Mount Tabor with 10,000 men following him.</p>

Moses	Deborah
<p>Water judgment on God's enemies (Red Sea)</p> <p>Exod 14:27 So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea.</p>	<p>Water judgment on God's enemies (Kishon River)</p> <p>Judg 5:21 The torrent Kishon swept them away, the ancient torrent, the torrent Kishon. March on, my soul, with might!</p>
<p>The LORD caused the enemy in chariots to panic and flee. (Five Hebrew words are the same: <i>Lord, camp or army, chariots, flee, and rout (or throw into a panic)</i>)</p> <p>Exod 14:24 And in the morning watch the LORD (יְהוָה) in the pillar of fire and of cloud looked down on the Egyptian forces (מִחֲמֶה) and threw the Egyptian forces into a panic, (וַיִּהְיוּ) clogging their chariot (מִרְכָּבוֹתָיו) wheels so that they drove heavily. And the Egyptians said, "Let us flee (אֲנִיחָה) from before Israel, for the LORD fights for them against the Egyptians."</p> <p>Exod 14:27 So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled (נָסוּ) into it, the LORD threw the Egyptians into the midst of the sea.</p>	<p>The LORD caused the enemy in chariots to panic and flee. (Five Hebrew words are the same: <i>Lord, camp or army, chariots, flee, and rout or throw into a panic</i>)</p> <p>NRSV (New Revised Standard Version) Judg 4:15 And the LORD (יְהוָה) threw Sisera and all his chariots (הָרֶכֶב) and all his army (הַמַּחֲנֶה) into a panic (וַיִּהְיוּ) before Barak; Sisera got down from his chariot (הַמִּרְכָּבָה) and fled (וַיָּנֶס) away on foot.</p>
<p>The victory is told twice: first in prose (Exod 14), then in poetry/song (Exod 15).</p> <p>(These are the only two places in Scripture with this prose/poetry pattern of narration.)</p>	<p>The victory is told twice: first in prose (Judg 4), then in poetry/song (Judg 5).</p>

Moses	Deborah
<p>The enemies (Egyptians) had hundreds of chariots (רָכָב)</p> <p>Exod 14:6-7 So he (Pharaoh) made ready his chariot and took his army with him, and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them.</p>	<p>The enemies (Canaanites) had hundreds of chariots (רָכָב)</p> <p>Judg 4:13 Sisera called out all his chariots, 900 chariots of iron, and all the men who were with him, from Harosheth-hagoyim to the river Kishon.</p>
<p>Judgment/fighting from heaven against God's enemies through dramatic weather phenomena</p> <p>Exod 9:22-23 Then the LORD said to Moses, "Stretch out your hand toward heaven (עַל-הַשָּׁמַיִם) so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt." Then Moses stretched out his staff toward heaven (עַל-הַשָּׁמַיִם) and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt.</p> <p>RSV Exod 9:10 So they took ashes from the kiln, and stood before Pharaoh, and Moses threw them toward heaven, (הַשָּׁמַיִם) and it became boils breaking out in sores on man and beast.</p> <p>Exod 10:21 Then the LORD said to Moses, "Stretch out your hand toward heaven (עַל-הַשָּׁמַיִם) that there may be darkness over the land of Egypt, a darkness to be felt."</p>	<p>Judgment/fighting from heaven against God's enemies through dramatic weather phenomenon</p> <p>Judg 5:20-21 From heaven (מִן-הַשָּׁמַיִם) the stars fought, from their courses they fought against Sisera. The torrent Kishon swept them away, the ancient torrent, the torrent Kishon. March on, my soul, with might!</p>

Moses	Deborah
<p>“I will sing (אָשִׁירָה) to the Lord”: Moses/Miriam sing to the Lord after the Lord’s great deliverance from their enemies. They lead the people in worshipping the Lord.</p> <p>Exod 15:1 Then Moses and the people of Israel sang this song to the LORD, saying, “I will sing (אָשִׁירָה) to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.”</p> <p>Only places this exact form found outside 8 psalms and Isaiah.</p>	<p>“I will sing (אָשִׁירָה). . . to the Lord”: Deborah/Barak sing to the Lord after the Lord’s great deliverance from their enemies:</p> <p>Judges 5:1-3 Then sang Deborah and Barak the son of Abinoam on that day: "That the leaders took the lead in Israel, that the people offered themselves willingly, bless the LORD! Hear, O kings; give ear, O princes; to the LORD I will sing (אָשִׁירָה); I will make melody to the LORD, the God of Israel.”</p>
<p><i>Seir and Sinai in the context of the Lord’s victory march</i> Deut 33:1-2 This is the blessing with which Moses the man of God blessed the people of Israel before his death. He said, “The LORD came from Sinai and dawned from Seir upon us; he shone forth from Mount Paran; he came from the ten thousands of holy ones, with flaming fire at his right hand. Yes, he loved his people, all his holy ones were in his hand; so they followed in your steps, receiving direction from you . . .”</p>	<p><i>Seir and Sinai in the context of the Lord’s victory march</i> Judg 5:4-5 “LORD, when you went out from Seir, when you marched from the region of Edom, the earth trembled and the heavens dropped, yes, the clouds dropped water. The mountains quaked before the LORD, even Sinai before the LORD, the God of Israel. . .”</p>
<p>The Lord spoke directly to him.</p> <p>Exod 33:11 Thus the LORD used to speak to Moses face to face, as a man speaks to his friend.</p>	<p>The angel of the Lord spoke to her.</p> <p>Judg 5:23 “Curse Meroz, says the angel of the LORD . . .”</p>

Moses	Deborah
<p>Right hand shatters the enemy</p> <p>Exod 15:6 Your right hand, (יְמִינֶךָ) O Lord, glorious in power, your right hand, O Lord, shatters (תִּרְעֵץ) the enemy.</p> <p>(Same word for right hand; different words for shattering/crush but same effect on the enemy—they are dead.)</p>	<p>Right hand shatters the enemy</p> <p>Judg 5:26 She sent her hand to the tent peg and her right hand (יְמִינָהּ) to the workmen’s mallet; she struck Sisera; she crushed (מָחָהָ) his head; she shattered (וַיִּמְחָצֶהָ) and pierced his temple.</p>
<p>Moses (and Miriam) led the people in singing to the Lord after the Lord’s glorious triumph.</p> <p>Exod 15:1 Then Moses and the people of Israel sang this song to the LORD, saying, “I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.”</p> <p>²¹ And Miriam sang to them: “Sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea.”</p>	<p>Deborah (and Barak) led the people in singing to the Lord after the Lord’s righteous triumph.</p> <p>Judg 5:1 Then sang Deborah and Barak the son of Abinoam on that day:</p> <p>² “That the leaders took the lead in Israel, that the people offered themselves willingly, bless the LORD!</p> <p>³ “Hear, O kings; give ear, O princes; to the LORD I will sing; I will make melody to the LORD, the God of Israel.”</p> <p>¹⁰ “Tell of it, you who ride on white donkeys, you who sit on rich carpets and you who walk by the way.</p> <p>¹¹ To the sound of musicians at the watering places, there they repeat the righteous triumphs of the LORD, the righteous triumphs of his villagers in Israel.</p> <p>(Similar idea but not the same Hebrew words as “triumphed” gloriously)</p>
<p>Lightnings at Mt. Sinai (וּבִרְקִים)</p> <p>Exod 19:16 On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled.</p>	<p>Barak’s name (בָּרַק) means lightning.</p>

Moses	Deborah
<p>40 years</p> <p>Moses led the people as judge (in the wilderness) for 40 years. Deut 29:5 I have led you forty years in the wilderness.</p>	<p>40 years</p> <p>The land had rest 40 years, the implied length of Deborah’s judgeship. Judg 5:31 And the land had rest for forty years.</p>
<p>Divide the spoil</p> <p>Exod 15:9 The enemy said, “I will pursue, I will overtake, I will divide the spoil, (לִפְנֵי שָׂרִיסִי) , my desire shall have its fill of them. I will draw my sword; my hand shall destroy them.”</p>	<p>Divide the spoil</p> <p>Judg 5:30 “Have they not found and divided the spoil? (לִפְנֵי שָׂרִיסִי) A womb or two for every man; spoil of dyed materials for Sisera, spoil of dyed materials embroidered, two pieces of dyed work embroidered for the neck as spoil?”</p>
<p>Mt. Sinai: earthquake</p> <p>Exod 19:18 Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.</p> <p>Heb 12:26 At that time his voice shook ἐσάλευσεν) the earth, but now he has promised, “Yet once more I will shake (σεισω) not only the earth but also the heavens.”</p>	<p>Sinai allusions: earthquake</p> <p>Earthquake action appears in Exod 19 and Judg 5 but different Hebrew words. The passages are connected through the Greek. The word for <i>quaked</i> in the LXX of Judg 5:5 is the same Greek word used in Heb 12:26 to describe the Sinai earthquake.</p> <p>Judg 5:5 The mountains quaked (LXX—ἐσαλεύθησαν) before the LORD, even Sinai before the LORD, the God of Israel.</p>

Moses	Deborah
<p>Moses' in-law is called Hobab</p> <p>Numbers 10:29 And Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the LORD said, 'I will give it to you.' Come with us, and we will do good to you, for the LORD has promised good to Israel."</p> <p>(These are the only two occurrences of the word <i>Hobab</i>).</p>	<p>Moses' in-law is called Hobab</p> <p>Judg 4:11 Now Heber the Kenite had separated from the Kenites, the descendants of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaanannim, which is near Kedesh.</p>
<p>Moses was helped by the ancestor of the Kenites (his father-in-law)</p> <p>Judg 4:11 Now Heber the Kenite had separated from the Kenites, the descendants of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaanannim, which is near Kedesh.</p> <p>Exod 18:14 When Moses' father-in-law saw all that he was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?"</p>	<p>Deborah was helped by the wife of a Kenite, Jael.</p> <p>Judg 4:17 But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.</p>

APPENDIX H:

MEN'S AND WOMEN'S SUFFERING IN BIBLICAL NARRATIVE

The grand story and the smaller stories within the biblical narrative give further evidence that God, who inspired Scripture,²⁰⁰ sees and cares about people's suffering. These are the eyes that his people should have for one another, not ignoring or pretending to one another that suffering is unreal, insignificant, and should be ignored. Biblical writers demonstrate awareness of and sympathy for suffering individual men and women experience even when they do not use language of hardship and sympathy. Reading these narratives of men's and women's suffering, even if one is not told how one should feel about the suffering, should alert the reader that paying attention to one another's suffering is something about which God cares.

The first recorded hardship Adam and Eve experience after their expulsion from the garden is perhaps the worst imaginable suffering a man and a woman could experience: their son Cain murders their son Abel (Gen 4:8). This is the first recorded human death, the first domestic violence, the first homicide. The reader is not told whether the man and the woman sympathize with one another's suffering, whether they blame one another, or how they respond to the first family tragedy. The reader is not told to have compassion for this couple. That is outside the narrator's purpose. But it is not outside the reader's imagination to contemplate the suffering for the first man and first woman conveyed in a single eight-letter Hebrew word translated, "(H)e killed him."

God announces pain in labor both for the woman and for the man following their disobedience in the garden. The woman would suffer negative consequences in procreation—pain in labor. She would bring forth children in pain; her relationship with her husband would be disordered. Woman's writhing in labor, her anguish, was proverbial, held up in both the Old and New Testaments as the default metaphor for intense, inescapable suffering, and the accompanying panic, distress, groaning, gasping, panting, faintness of heart, writhing, and gripping agony.²⁰¹ Male experience has no comparable metaphor. The original biblical audience and readers throughout history have known the very real certainty of pain and the possibility of death each time a woman gave birth. More than using labor as a metaphor for intense pain, biblical writers report specific hard labor and death in childbirth for Rachel (Gen 35:16–20) and for Eli's daughter-in-law (1 Sam 4:19–22).

Biblical writers' attention to women's pain and suffering goes beyond using this gynocentric metaphor for intense pain. Specific women and a variety of specific

²⁰⁰ Literally "breathed out," θεόπνευστος, 2 Tim 3:16: "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness . . ."

²⁰¹ For allusions to the pain of childbirth see John 16:21, Rev 12:2, Hosea 13:13, Isa 13:8, Isa 21:3, Isa 26:17–18, Isa 42:14, Psalm 48:6, Jer 4:31, Jer 6:24, Jer 13:21, Jer 22:23, Jer 30:6, Jer 48:41, Jer 49:22, Jer 49:24, Jer 50:43, Micah 4:9, Micah 4:10, Gal 4:19, Mark 13:8, 1 Thess 5:3, Rom 8:22.

hardships enter the narrator's focus. Biblical women endured infertility (Sarah, Rebekah, Rachel, Samson's mother, Hannah, Elizabeth); being married to a hot-headed fool (Abigail); or being an unloved wife (Leah). In Leah's case, the Lord's response to her suffering is recorded; he saw and took action: "When the LORD saw that Leah was hated, he opened her womb . . ." (Gen 29:31). Other suffering of women includes being forcibly raped (Dinah and Tamar) or being sent for and taken inappropriately (Sarah was taken by Pharaoh, Gen 12:15, despite Abraham's efforts to protect her from gold-diggers;²⁰² Abimelech "sent and took" Sarah, Gen 20:2; David "sent . . . and took" Bathsheba as a sexual predator, not consensual adultery, 2 Sam 11:4). In each of these cases, what follows are negative or devastating, lethal consequences for the perpetrator, his family, and his community. The suffering of widowhood is seen in the story of Naomi and Ruth, widows without social security benefits or sons to provide for them. Mary and Martha are consoled by fellow Jews in their bereavement of their brother, Lazarus (John 11:19, 31). Widows weep in grief at dead Dorcas' side (Acts 9:39). The God who inspired the writers of Scripture inspired them to record considerable and varied suffering women have endured.

Throughout history, even as women have suffered pain and death in childbirth, so too men—and women alongside them—have suffered thorns, thistles, drought, and famine in trying to gain their daily bread. For the man and the woman in Gen 3, their future pain is prophesied for different areas of their existence, but they equally experience hardships and suffering as consequences of their disobedience. Men's pain in labor is seen in challenges and hardships in tilling the ground and bringing forth crops. The hardship of thorns and thistles as ongoing judgment is literal (Hos 10:8) and becomes metaphorical for spiritual enemies (Num 33:55, Ezek 28:24), continuing into the New Testament, expressing spiritual unfruitfulness. The Greek translation of the Hebrew Old Testament, the Septuagint, uses *ἀκάνθας καὶ τριβόλους*, *thorns and thistles*, for Gen 3:17; these same Greek words are repeated in Heb 6:8 for those who, having been enlightened, have turned away from the faith ("But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.")

²⁰² Presenting an alternate interpretation of the "she is my sister" passages in Genesis, exonerating Abraham of any wrongdoing, Gordon Hugenberger argues that Abraham, rather than in a cowardly manner using Sarah as a human shield to save his own neck, instead develops a plan to insure Sarah's safety as they as a wealthy couple travel from place to place. The plan usually works, with the exceptions of Pharaoh (Gen 12:10-20) and Abimelech (Gen 20:1-18). Abraham tells Sarah to highlight the fact that they are brother and sister, which they are (Gen 20:12), whether a biological half-sister or a sister adopted into the family by his father to be Abraham's wife. They were also husband and wife, but that fact would not hold off gold-digging predators. In the part of the ancient Near East where Abraham was from, sisters did not inherit from brothers; they had already received their inheritance upon their marriage. So emphasizing the brother-sister relationship would serve to protect Sarah, not endanger her. A ruler would have no motivation to try to marry this obviously wealthy older woman. He would have no motivation to kill Abraham and marry Sarah to acquire Abraham's wealth since she, as Abraham's (half) sister, would not inherit his wealth upon his death. In the case of Pharaoh and later Abimelech, they "took" Sarah rather than engaging in the normal protocol of asking for her hand in marriage. God's judgment on Pharaoh and later on Abimelech shows who God considered the guilty party to be. Nowhere in Scripture is Abraham condemned for this practice. This interpretation draws on knowledge of ancient Near Eastern marriage and inheritance laws which would not be known to the casual biblical reader. This interpretation was presented by Gordon Hugenberger in his Theology of the Pentateuch course, Gordon-Conwell Theological Seminary, Spring 2005.

The hardship of no crops due to famine drives the narrative of the migration of the patriarchs in search of survival for their households: famine afflicts Abraham and Sarah as soon as they enter the promised land (Gen 12:10) and drives them to Egypt and Pharaoh; famine afflicts Isaac and Rebekah (Gen 26:1) and drives them to Gerar and Abimelech; famine drives Jacob's family to Egypt (Gen 42:5). Drought and famine afflict the land during the days of Elijah (1 Kgs 18:2) and Elisha (2 Kgs 4:38, 6:25, 7:4, 8:1, 25:3), shaping the ministry of these prophets and are a frequent threat in the prophecies of Isaiah and Jeremiah.

The suffering of individual men, likewise, is told in arguably sympathetic detail. Over a dozen chapters in Genesis narrate the ordeals of a single man, Joseph. He was hated by his brothers, narrowly escaped fratricide, sold into slavery in another country, grieved his father, propositioned and sexually harassed by his employer's wife, falsely accused of attempted rape, unjustly imprisoned, and forgotten. Joseph grew stronger through his trials, and God meant it for good, but his hardships are not minimized; he is not expected to be a tough guy taking it all in stride. Once lifted from prison and second in Egypt only to Pharaoh, Joseph still remembers his hardship and affliction, reflected in the names he gives his sons: "Joseph called the name of the firstborn Manasseh. 'For,' he said, 'God has made me forget all my hardship and all my father's house.' The name of the second he called Ephraim, 'For God has made me fruitful in the land of my affliction'" (Gen 41:41–42). Perhaps the reader, too, is meant to linger sympathetically on Joseph's hardships and afflictions.

Another man's suffering occupies the book of Job. The opening chapters of Job's story detail the loss of all he holds dear, summarized in the understatement, ". . . his suffering was very great" (Job 2:13). The rest of the book explores "Why?" The narrator sympathetically portrays Job's physical, mental, emotional, and spiritual torment, a response his wife, along with his friends, do not demonstrate: "Then his wife said to him, 'Do you still hold fast your integrity? Curse God and die'" (Job 2:9).

Biblical writers highlight the suffering, some undeserved, some self-inflicted, of the leaders Moses and David. For forty years Moses had anticipated entering the promised land, yet for having the audacity to disobey God and strike the rock a second time rather than speak to it, he was denied entry (Num 20:12). David counted the people and brought grave suffering on his people, regretting his foolishness deeply (2 Sam 24:10). Nehemiah "wept and mourned for days" (Neh 1:4) out of sympathy for the destitution of the exiles returned to Jerusalem.

The climax of human suffering is the passion of Christ, anticipated in Isaiah's Suffering Servant (Isa 52:13–53:12). Perhaps God could have planned redemption to take place through another means—an incarnation, a sympathetic Savior healing people both great and small, and a divine fiat to deal with sin. But in the mystery of the plan of God, God accomplishes redemption by taking tremendous suffering on himself. God the Son not only experiences human suffering firsthand as the incarnate Jesus, but he bears the consequences of others' well-deserved suffering: "But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed (Isa 53:5). He is truly an object of

pity and compassion himself: “(M)any were astonished at you—his appearance was so marred, beyond human semblance” (Isa 52:14). He experienced human suffering, both physical and emotional: he was “oppressed and afflicted” (Isa 53:7); “despised and rejected by others; a man of suffering and acquainted with infirmity” (Isa 53:3 NRSV). The Gospels tersely record some of the physical and emotional suffering of Jesus during his last hours: agony, sweating blood, betrayed, denied, abandoned, crowned with thorns, struck, spit upon, scourged, mocked, stripped, crucified. God knows the worst of human suffering because he has experienced it. This is the God Christians are mandated to imitate: “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God” (Eph 4:29–5:2).

APPENDIX I: SHOWING CARE BY ASKING QUESTIONS

How can men or women—whether in formal ministry or lay people—put into practice raised awareness and sympathy for other men and women’s hardships, struggles, challenges, and adversities? Perhaps social science research offers a simple suggestion: Ask one another questions.

Five Harvard researchers investigated “the social phenomenon of asking questions that encourage the partner to elaborate on their beliefs, thoughts, and emotions.”²⁰³ Prior research has shown that people tend to talk about themselves rather than other topics. There are many reasons why people do not ask opening questions or follow up with more questions. The thought may not have occurred to them. They may be egocentric. They may not know what questions to ask or may fear asking questions that are seen as “rude, inappropriate, intrusive, or incompetent.”²⁰⁴ So it is easier to talk about oneself or to remain silent.

But these researchers’ results show that talking about oneself is not an ideal strategy for human interaction. Their research in the context of speed dating found a significant correlation between question-asking and liking: people who asked more questions were liked more. People feel better talking with someone who asks them questions. Many types of interactions have been studied. For example, studies of “doctor-patient communication suggest that patients report higher satisfaction with their visits when physicians ask more questions about the patients’ experiences.”²⁰⁵ Research has found that “people like question-askers because they perceive question-askers as more responsive.”²⁰⁶ Responsiveness has been defined by researchers as including “listening, understanding, validation, and care.”²⁰⁷ The researchers conclude:

People spend most of their time during conversations talking about their own viewpoints and tend to self-promote when meeting people for the first time. In contrast, high question-askers—those that probe for information from others—are perceived as more responsive and are better liked. Although most people do not anticipate the benefits of question-asking and do not ask enough questions, people would do well to learn that it doesn’t hurt to ask.²⁰⁸

²⁰³ Karen Huang, et al., “It Doesn’t Hurt to Ask: Question-Asking Encourages Self-Disclosure and Increases Liking,” *Journal of Personality and Social Psychology* 2017 Sep;113(3):430-452, PMID: 28447835, accessed December 28, 2018. Free access: https://www.hbs.edu/faculty/Publication%20Files/Huang%20et%20al%202017_6945bc5e-3b3e-4c0a-addd-254c9e603c60.pdf.

²⁰⁴ Huang et al., “Question-Asking,” 431.

²⁰⁵ Huang et al., “Question-Asking,” 432.

²⁰⁶ Huang et al., “Question-Asking,” 436.

²⁰⁷ Huang et al., “Question-Asking,” 430.

²⁰⁸ Huang et al., “Question-Asking,” 444.

What are the implications of this research on question-asking and responsiveness by Huang and her colleagues helpful in applying this thesis-project research? How can their research help men and women in the Christian community who want to do something practical with new knowledge of and sympathy for lesser-known hardships men and women face? The researchers found that question-asking is a successful strategy to use when interacting with another person to communicate “listening, understanding, validation, and care.” These desirable qualities sound Christ-like; they are in line with the “one another” mandates discussed in Chapter Two, the sorts of things Christians should be busy doing for one another as they “bear one another’s burdens and so fulfill the law of Christ” (Gal 6:2). Responsiveness to one another, expressed in question-asking reflecting awareness of lesser-known hardships men and women face, is one concrete action step to implement this thesis-project research.

On a very practical level, a Christian woman in ministry or a fellow church member who wants to demonstrate care about men’s hardships can institute some changes in her conversational style: she can choose not to talk about herself or about extraneous topics and ask questions of her conversation partner. Can she ask a man questions about his life? As she finds out about his work, for example, can she ask follow-up questions? With some background knowledge of the sorts of hardships men are particularly subject to (Appendix B), she can ask knowledge-based questions, she can listen, and she can be sincerely compassionate when something is mentioned that she knows can be considered a hardship. Jesus’ compassion was knowledge-based; a woman cannot show Jesus-type compassion without asking questions, without gaining knowledge of that man’s situation in life. She cannot physically heal as Jesus did and does, but she can demonstrate Christ-like compassion by asking a man questions and showing compassion as she listens. For a woman, it may mean becoming aware of a Christian brother’s physical hazards in his occupation as a truck driver, which she has learned is a higher-risk occupation, asking him questions about his work, expressing interest in and sympathy for the hardships he faces day by day on the road in traffic, and voicing genuine appreciation for his contributions to the greater good of society.

The prescription is the same for a man, whether he is in formal ministry or is a fellow parishioner. With some background knowledge of the sorts of hardships women are particularly subject to (Appendix A), he can ask a woman appropriate questions, and follow up with more questions. He cannot assume he knows where a woman is hurting without asking, without listening carefully. For a man, it may mean asking questions of a Christian sister, becoming aware of her heavy responsibilities caregiving for an elderly mother, for example. He can follow up with more questions about her mother the following week at coffee hour. He can then express sympathy for the challenges she faces day by day, and voice appreciation for her contribution to the greater good.

Communication woman to woman and man to man can likewise benefit from general knowledge of hardships and a commitment to asking questions. One woman can ask another woman questions with awareness and sympathy; likewise a man can ask another man such questions. Good question-asking is not necessarily intuitive. The researchers state that question-asking is a skill that can be learned:

For example, if a person consistently receives positive feedback (such as liking from the other person, or more second dates) for asking more questions during a conversation, she could learn to associate question-asking with positive outcomes, and change her conversational behavior. Over time, given a choice to talk about oneself or ask more questions in a conversation, a person could tend to choose the latter. This is consistent with work showing that active listening skills can be improved with training.²⁰⁹

Can those who are busy leading the church and running the ministries, whether men or women, make the effort to ask questions of the men and women in the pews, to become aware of their hardships and to show they care? Leaders can be busy running the show and not looking, not asking, not listening. Leaders are often in the position of talking and having others listen to them; that is what they are paid to do. But this research shows that the question asker will be perceived as more likable. A person in ministry can connect better by asking questions. While the goal in question asking should not be narcissistic, focusing on popularity, if the question asker is perceived as more responsive—defined as listening, understanding, validation, and care—this will leave the person questioned feeling heard, understood, validated, and cared for in his or her challenging situation. Question-asking can be an effective form of pastoral ministry.

For a pastor, a person in ministry, a fellow church member, would it promote understanding to ask what goes on in the lives of these people outside their time in the church? What hardships do they face? In the body of Christ, who is the foot whose pain is not being felt? One can only know by asking questions. Pain by this part of the body—whether a man’s or a woman’s—is everyone’s pain. If one part of the body suffers, the head ought to know about it. The Apostle Paul commends the diversity of the body parts: “If the whole body were an ear, where would be the sense of smell?” (1 Cor 12:17). But perhaps the fact that there are two ears to every one nose suggests something about the priority of listening. People whose pain is not recognized will not be healthy enough to contribute to the life of the church. In small ways, a man or a woman can be an imitator of the God who is aware of human suffering and who demonstrates that he cares.

²⁰⁹ Huang et al., “Question-Asking,” 443.

APPENDIX J: INFORMED CONSENT FORM

Project Title: “Promoting Balanced Knowledge of Women’s and Men’s Hardships”

Principal Investigator: Robin E. Davis, Doctor of Ministry candidate, Gordon-Conwell Theological Seminary

PURPOSE

This is a research study. The purpose of this research study is to explore men’s lack of knowledge of hardships women face and women’s lack of knowledge of hardships men face. The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

We are inviting you to participate in this research study because you are a man or a woman in the Gordon-Conwell community or in the wider Christian community. Thank you for taking part if you choose to do so.

PROCEDURES

If you agree to participate, your involvement will last for one and a half hours, Thursday, November 8, 2018, from 12 noon to 1:30 pm.

If you agree to participate, you will do the following: Come to Alumni Hall on Thursday, November 8. Lunch will be served from 11:45 to 12 noon. You will take a brief anonymous pretest, listen to a presentation by Robin Davis on hardships of women and hardships of men, then take a brief anonymous posttest. Your involvement will end by 1:20 pm.

RISKS

There are no foreseeable risks to your participation in this study.

BENEFITS

The potential personal benefit that may occur as a result of your participation in this study is greater knowledge and appreciation of some of the hardships men face and some of the hardships women face. This knowledge may be useful to you in your future ministry.

COMPENSATION

You will be compensated in cash for participating in this research project if you are present from the beginning of the presentation until its end, 12 noon until you have finished the posttest, approximately 1:20 pm. The researcher will compensate you \$20 for completing the pretest, listening to the presentation, and completing the post-test before leaving the room.

CONFIDENTIALITY

Records of participation in this research project will be kept confidential to the extent permitted by law. The researcher will assign each participant a number. You will use that number for your pretest and posttest. The researcher will not keep a record of your name associated with your number. Your identity will not be known to the researcher or to anyone else. Furthermore, results will be reported in a summarized manner in such a way that you cannot be identified. You will not be asked any difficult personal questions.

VOLUNTARY PARTICIPATION

Taking part in this research study is voluntary. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating before the presentation is over, your data will not be included in the final study nor will you receive financial compensation. You are welcome to the hot lunch whether you complete the pre- and posttests or not.

QUESTIONS

Questions are encouraged. If you have any questions about this research project, please contact Robin E. Davis, 978.468.2060, redrobindavis@gmail.com. If you have questions about your rights as a participant, please contact the Co-Chair of the Institutional Review Board, Dr. David A. Currie, at: dcurrie@gordonconwell.edu or 978-646-4176.

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed): _____

(Signature of Participant)

November 8, 2018

(Date)

RESEARCHER STATEMENT

I have discussed the above points with the participant. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.

(Signature of Researcher)

November 8, 2018

(Date)

APPENDIX K: PRETEST

PRETEST

My number _____

GCTS, November 8, 2018

The purpose of this questionnaire is to gather opinions on hardships faced by women in the U.S. and hardships faced by men. Hardships can be experienced in a number of different areas, including physical, medical, educational, occupational, and legal. For example, a hardship of women would be breast cancer and a hardship of men would be prostate cancer.

Fill in the circle that best represents your opinion, anywhere along the line 1 through 7. Thank you. Robin Davis (redrobindavis@gmail.com if you have questions)

1. I am aware of hardships women in the U.S. face today.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

2. I am aware of hardships men in the U.S. face today.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

3. I have sympathy for the hardships women in the U.S. face today.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

4. I have sympathy for the hardships men in the U.S. face today.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

5. What are some of the hardships women in the U.S. face today?

6. What are some of the hardships men in the U.S. face today?

7. Do you have any other comments you would like to make about hardships of men and women in the U.S. today?

8. I am a

- ☐ woman
- ☐ man

9. I am a

- ☐ GCTS student/spouse/staff/
alum
- ☐ community member
- ☐ _____

10. My age:

- ☐ under 30
- ☐ over 30
- ☐ prefer not to say
- ☐ _____

11. How long have you lived in the U.S.?

- ☐ U.S. born and raised
- ☐ born outside U.S. but I have
lived in the U.S. since
age _____
- ☐ less than 1 year
- ☐ 1 to 3 years
- ☐ 4 to 10 years
- ☐ _____

12. My country/continent of origin is

- ☐ U.S.
- ☐ Korea
- ☐ China
- ☐ Africa
- ☐ _____

APPENDIX L: POST-TEST

POST-TEST
GCTS, November 8, 2018

My number _____

Now, after the presentation, please fill in the circle that best represents your opinion. Thank you.

1. I am aware of hardships women in the U.S. face today.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

2. I am aware of hardships men in the U.S. face today.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

3. I have sympathy for the hardships women in the U.S. face today.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

4. I have sympathy for the hardships men in the U.S. face today.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

5. This presentation has made me more aware of hardships American women face.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

6. This presentation has made me more aware of hardships American men face.

	1	2	3	4	5	6	7	
Not at all	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	A very great deal

7. Have any of your ideas and attitudes toward women changed as a result of this presentation?

8. Have any of your ideas and attitudes toward men changed as a result of this presentation?

9. Is there anything you might think, say, or do differently as a result of this presentation?

10. Do you have any other comments you would like to make after the presentation?

Thank you very much for your time and attention. Robin Davis

APPENDIX M: THE SLIDE PRESENTATION

The Presentation

A recording of the slide presentation lecture is posted on YouTube:
<https://www.youtube.com/watch?v=TUaY1eFzrf&t=20s>.

The Content of the Presentation

Introduction

The gender divide in the culture; Harvey Weinstein and attention to sexual harassment and abuse; the 2016 election and the Women's March; the #MeToo movement. Other ongoing issues: the pay gap; women not equally represented in top positions. Men's adversities not talked about; women's lesser-known challenges. Both suffer from obesity, lookism, heightism. Gender gaps afflict both but in different ways.

Hardships Women Face

Reproductive hardships: menstrual cycle challenges, pain and discomfort of pregnancy, Caesarean section, miscarriage and stillbirth, infertility, secondary infertility, fertility window gender gap, maternal mortality, postpartum depression, difficulties with breast feeding, menopause challenges, hysterectomy, other reproductive health concerns (uterine fibroids, gynecologic cancer, interstitial cystitis, polycystic ovary syndrome).

Disease hardships gender gap: multiple sclerosis, lupus, chronic fatigue syndrome, irritable bowel syndrome, osteoporosis, celiac disease; breast cancer; depression; caregiver gender gap.

Work: Earnings gap. Women on average earn less than men.

Church: Gender gap in the pulpits: 93 percent of senior pastors are men.²¹⁰

Citizenship Gender Gap: Women did not get the right to vote until 1920.

Hardships Men Face

Physical: Balding, decreasing sperm count, prostate cancer, erectile dysfunction, impotence, life expectancy gender gap, disease rate gender gap, causes of death gender

²¹⁰ Whether this is seen as a hardship for women depends on ecclesiology: some see this predominance of men in church leadership as a hardship for women; others understand that it is appropriate that the senior pastor roles be reserved for men.

gap, multiple federal-level female-only health programs and lack of parallel awareness of and programs for men.

Work: Death-in-the-workplace gender gap; men dominate the most dangerous occupations; suicide gender gap; first responder gender gap; earnings gender gap due to different, often harder choices men make.

Education: Education gender gaps disfavoring boys and men; greater rates of ADHD and other learning disabilities; lower high school graduation rates, lower college attendance and graduation rates; fewer master's and doctoral degrees, except in business and STEM fields.

Church: Fewer men in the pews of the typical church: 61 percent female, 39 percent male.

Citizenship Gender Gap: Men having the right to vote before women, but women never having the obligation to fight to defend that right.

Courtesy Gender Gap: Cultural pattern—"Women and children first"—seen in Titanic survivor statistics and a continuing assumption by many.

Other Hardships Disproportionately Affecting Men: alcoholism, homelessness, drug addiction and drug deaths, victims of violent crime, homicide victims, pornography addiction, schizophrenia. Men disproportionately at the top and at the bottom of American society.

What Was Not Covered

This thesis-project's goal was raising awareness of and sympathy for hardships many women and men suffer. Not addressed were theories of causation for each of the hardships or affixing blame for men's or women's self-inflicted suffering. Many answers do not yet exist or have complex answers; for example, why so many more men than women commit suicide or die of heart attacks; or why the U.S. has a higher maternal mortality rate than other developed countries. Government agencies track statistics on diseases, injuries, and deaths; etiology of the various conditions and hardships, however, is complex and often controversial among scholars and researchers and not as simply reported with statistics. Blaming people for their suffering or for choices which may or may not have led to their suffering does not promote compassion and understanding.

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APPENDIX N: OUTCOMES

Results

The presentation was effective in increasing all four of the measures being tested: awareness of hardships of women, awareness of hardships of men, sympathy for hardships of women, and sympathy for hardships of men. There was no difference by sex or by age; both men and women, both under- and over-thirty. There was a slight difference by nationality, with Koreans and “other” showing a bigger change.

Analysis of the Pre- and Post-Test Variables

The four pre- and post-test variables were analyzed using paired samples *t*-tests.

Awareness of hardships of women. The difference between pre- and post-test scores on awareness of hardships of women was statistically significant, $t(37) = 7.68, p < .0005$, with higher awareness in post-scores ($M = 6.18, SD = .83$) than pre-scores ($M = 4.63, SD = 1.42$).

Awareness of hardships of men. The difference between pre- and post-test scores on awareness of hardships of men was statistically significant, $t(37) = 9.47, p < .0005$, with higher awareness in post-scores ($M = 5.97, SD = 1.25$) than pre-scores ($M = 3.79, SD = 1.47$).

Sympathy for hardships of women: The difference between pre- and post-test scores on awareness of hardships of men was statistically significant, $t(37) = 6.16, p < .0005$, with higher awareness in post-scores ($M = 6.45, SD = .76$) than pre-scores ($M = 5.24, SD = 1.53$).

Sympathy for hardships of men: The difference between pre- and post-test scores on awareness of hardships of men was statistically significant, $t(37) = 7.56, p < .0005$, with higher awareness in post-scores ($M = 5.87, SD = 1.38$) than pre-scores ($M = 3.95, SD = 1.56$).

Analysis of Participants' Awareness of the Effectiveness of the Program

Question 5: “This presentation has made me more aware of hardships American women face.” Were people aware that their awareness of women’s hardships had changed? The majority, 76.4 percent selected the top two categories, a 6 or a 7, with 7 being “a very great deal” (Table 6), indicating that most participants self-reported that the program raised their awareness of women’s hardships. Adding in those who chose 5, the total was 84.3 percent who thought the program increased their awareness of men’s hardships.

Table 6. Frequency of Participants' Answers: Self-Reporting on Program's Effectiveness in Raising Participants' Awareness of Hardships of Women²¹¹

Answer	Frequency	Percent	Cumulative Percent
7	21	55.3	55.3
6	8	21.1	76.4
5	3	7.9	84.3
4	2	5.3	89.6
3	1	2.6	92.2
2	3	7.9	100.1
1	0	—	100.1

Question 6: “This presentation has made me more aware of hardships American men face.” Were people aware that their awareness of men’s hardships had changed? A greater majority, 84.2 percent, selected a 6 or a 7 (Table 7), indicating that most participants self-reported that the program raised their awareness of men’s hardships. On the pre-test participants started with higher awareness and sympathy for women; there was more room on the scale for their awareness and sympathy for men to increase.

Table 7. Frequency of Participants' Answers: Program's Effectiveness in Raising Participants' Awareness of Hardships Men

Answer	Frequency	Percent	Cumulative Percent
7	26	68.4	68.4
6	6	15.8	84.2
5	4	10.5	94.7
4	0	0.0	—
3	1	2.6	97.3
2	0	0.0	—
1	1	2.6	100.0

Moderation of Intervention Effectiveness by Gender and/or Nationality.

The effectiveness of the intervention may have been moderated by the gender, nationality and/or an interaction of both variables. To test this, the investigator used a multiple regression model with gender, nationality, and their interaction, as predictors (in addition to the pre-post test status).

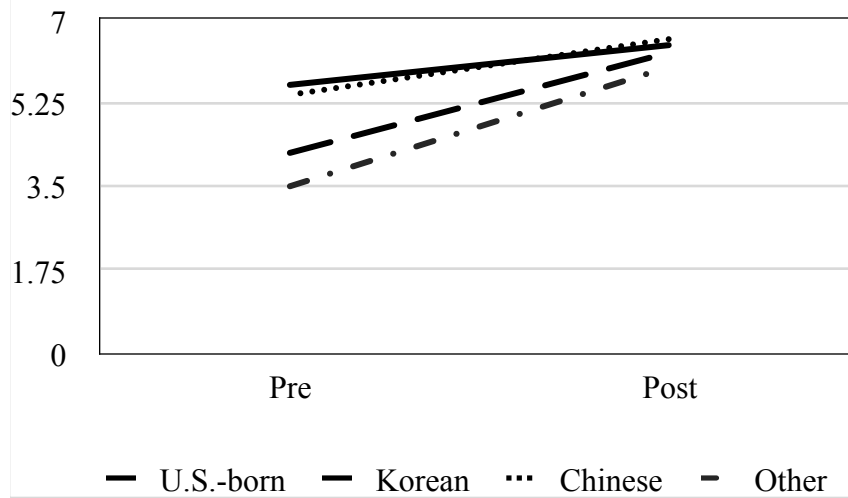
Analysis 1: Change in awareness of hardships of women: Awareness was affected by national status but not gender (Table 11). Neither women nor men found the program more effective. The program was more effective for Koreans and “other” for understanding hardships of women, bringing about a greater pre-/post change; but all four national status groups ended at similar points in awareness of hardships of women (Figure 12).²¹² The analysis did not break out how long participants had been in the United States.

Table 11. Analysis 1

Source	df	Mean Square	F	Sig. (p-value)
Intercept	1	885.53	452.63	0.000
Pre-post	1	33.52	59.89	0.000
NationalStatus	3	3.30	1.69	0.191
Gender	1	0.28	0.15	0.706
NationalStatus × Gender	3	0.28	0.15	0.932
Pre-post NationalStatus	3	2.47	4.41	0.011
Pre-post × Gender	1	1.43	2.55	0.121
Pre-post × NationalStatus × Gender	3	0.58	1.04	0.387
Error(Pre-/post)	30	0.56		
Error	30	1.96		

²¹² Numbers of participants were as follows: U.S.-born (n=24; 63.2 percent); Korean (n=7; 18.4 percent); Chinese (n=5; 13.2 percent); Other (n=2; 5.2 percent; 1 Canadian, 1 Afghani).

Figure 12: Change in Awareness of Hardships of Women by National Status

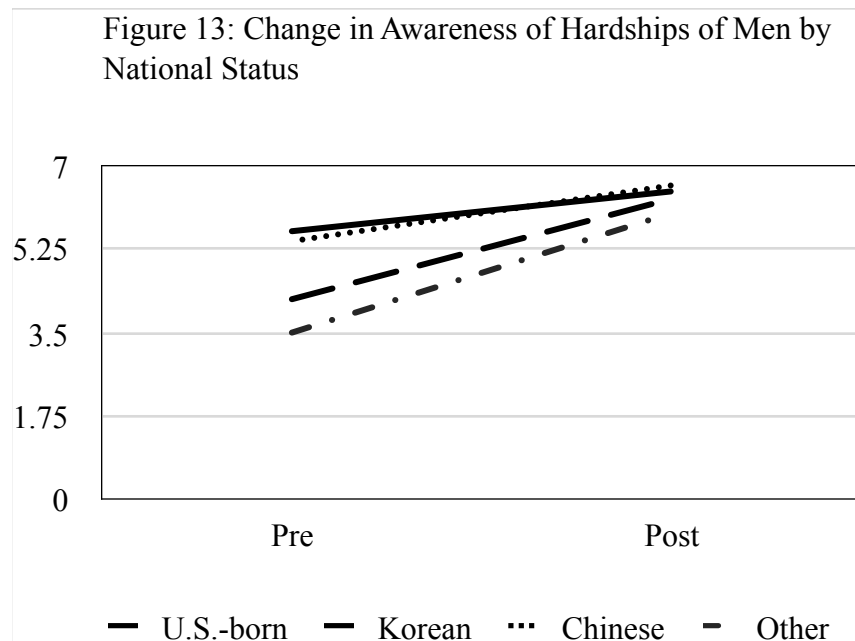


Analysis 2: Change in Awareness of Hardships of Men: There were again the same effects, pre-/post differences (Table 12). The program was effective but there was no

Table 12: Analysis 2

Source	df	Mean Square	F	Sig.
Intercept	1	776.44	238.74	0.000
pre-post	1	59.97	68.07	0.000
NationalStatus	3	1.24	0.38	0.767
Gender	1	0.02	0.01	0.941
NationalStatus × Gender	3	0.15	0.05	0.987
pre-post × NationalStatus	3	2.03	2.30	0.097
pre-post × Gender	1	0.89	1.01	0.323
pre-post × NationalStatus × Gender	3	0.53	0.60	0.621
Error(pre-/post)	30	0.88		
Error	30	3.25		

differential effect based on national status or gender. The program worked for everyone; all four national groups ended at similar points of awareness of hardships of men (Figure 13).



Analysis 3 (Table 13): Change in Sympathy for Women: The program was effective in increasing sympathy for women; it was marginally different for nationality but not for gender. Once again, it was slightly more effective for Koreans and “other” than for Chinese and Americans.

Table 13: Analysis 3

	Source	df	Mean Square	F	Sig.
	Intercept	1	1050.45	451.27	0.000
	pre-post	1	23.55	35.20	0.000
	NationalStatus	3	3.64	1.56	0.218
	Gender	1	0.45	0.20	0.662
	NationalStatus × Gender	3	0.33	0.14	0.933
	pre-post × NationalStatus	3	1.87	2.79	0.057
	pre-post × Gender	1	0.09	0.13	0.722

Source	df	Mean Square	F	Sig.
pre-post × NationalStatus × Gender	3	0.17	0.25	0.862
Error(pre-post)	30	0.67		
Error	30	2.33		

Analysis 4 (Table 14): The program was effective in increasing sympathy for men. There was no significant difference depending on nationality or gender. People ended up being fairly sympathetic toward men; very sympathetic toward women. In the pre-test, they started out more sympathetic to women than to men.

Table 14. Analysis 4

Source	df	Mean Square	F	Sig.
Intercept	1	858.75	244.52	0.000
pre-post	1	39.75	33.85	0.000
NationalStatus	3	2.09	0.60	0.623
Gender	1	0.20	0.06	0.813
NationalStatus × Gender	3	0.90	0.26	0.857
pre-post × NationalStatus	3	0.93	0.79	0.509
pre-post × Gender	1	0.13	0.11	0.741
pre-post × NationalStatus × Gender	3	2.42	2.06	0.126
Error (pre-/post)	30	1.17		
Error	30	3.51		

Analysis 5. The difference in men's awareness of men's and women's hardships in the post-test was not significant, $t(37) = 1.25, p = .22$. Awareness was a little less for men in the post-test; awareness of women was the same.

Analysis 6. Sympathy for men's and women's problems post: the sympathy level for men and for women was different, $t(37) = 2.92, p = .006$. At the post measure, people were more sympathetic to the problems of women ($M = 6.45, SD = .76$) than men ($M = 5.87, SD = 1.38$). The difference in sympathy for women and sympathy for men was .58 more sympathy for women, a statistically significant difference. People started and ended more sympathetic to women than to men.

Analysis 7: The difference in sympathy for women and men changes across the session, $t(37) = 2.98, p = .005$, decreasing from 1.29 at the start (participants started with more sympathy for women) to .58 in the post interview. The move was more toward parity which was a desirable outcome.

APPENDIX O: POST-TEST COMMENTS

Participants were asked four questions at the end of the post-test. While statistical analysis shows that the program was successful for raising awareness and sympathy by women and by men, the comments are particularly helpful in revealing what topics people responded to, what hardships evoked their sympathy, and what changes they might carry with them after the presentation. Nineteen respondents, men and women, wrote “Thank you.” The comments, including the few less-than-positive ones, will be useful for shaping future presentations. Men’s and women’s responses are sorted below.

Comments by Women

Women were asked, “Have any of your ideas and attitudes toward women changed as a result of this presentation?”

- Seven women either left the question blank, said their attitudes stayed the same, or said they already were quite informed about women’s issues: “Less so as I am a woman and most ideas and attitudes I was already aware of.” “Not a ton, as I consider myself pretty aware of women’s ‘issues’ (smiley face) and hardships.” “Yes/no, brought awareness of issues back to the forefront of my mind.”

The other fifteen women wrote specific things:

- Nine of the fifteen wrote “Yes” or “Yes, absolutely.” Many then added comments.
- “Yes, we as women should speak up for ourselves and stay strong!”
- “Yes, I think we have a lot of benefits to help us be successful but I still feel like we have a lot more hardships than men.”
- “I got more aware of real issues that women face in their hardship.”
- “I am surprised at the education of women, I think through year’s (sic) effort, women now have more opportunities to study and to work. It’s good.”
- “I have more sympathy now for the widows. I never think about their hardship.”
- “I have more sympathy for issues that are uniquely female. There is so much media focused on women that I grown somewhat insensitive to real issues.”
- “I am still sympathetic towards women but I think my attitude towards men changed more. I became more aware and conscious of my role as a woman and what I can do to empower women to empower men.”
- “I am more grateful and compassionate towards women, especially for some of their ‘invisible’ contributions—thankful to know women do not make less for the same job.”
- “The presentation raised my awareness about what I did consider to be normal female physical health to be suffering and hardship (i.e., menstruation, menopause, cancers).”
- “Yes, I had not thought of so many hardships. The presentation raised my

awareness about what I did consider to be normal female physical health to be suffering and hardship (i.e., menstruation, menopause, cancers). (By the way, men do get breast cancer--not often.)”

- “Yes, appreciating women more, especially related to childbearing and family. I am single.”
- “Yes, my heart goes out to women.”
- “Women need to find good places for solving their problems.”
- “Yes, such as all kinds of disease that women have high chance to get than men.”

Women were asked, “Have any of your ideas and attitudes toward men changed as a result of this presentation?”

- Twelve wrote “Yes”: “Yes, tremendously! Thank you!!” One left a blank.

Additionally, women expressed appreciation for dangerous jobs and other hardships men face:

- “Yes, I never thought men are having hardships like baldness or overweight or they are having more dangerous jobs.”
- “Yes, men’s lives do seem stressful and they have less flexibility to live the life they want or wish for.”
- “I learned good quality information about men’s challenge from their biological situation and from the work that they are involved in.”
- “Yes, a lot. Especially the abuse of men and they live shorter. I think they have pressure and have few opportunities to express and to search for help. Compare to women, they don’t know how to protect themselves.”
- “I appreciate men’s hard working on their work place as server and protector of country.”
- “More appreciation of all of the dangerous jobs that men do on my behalf.”
- “Hardships like baldness or overweight or they are having more dangerous jobs.”
- “I had not thought of the propensity of danger involved in male dominate jobs.”
- “I feel more appreciative especially for the difficult, dangerous jobs men typically do more than women.”
- “I never realized the hardships men faced before. I never thought about how the higher risk jobs or military show how much women are valued to preserve society.”
- “I appreciate new information and statistics on some hardships I wasn’t aware of. I feel more appreciative especially for the difficult, dangerous jobs men typically do more than women.”
- “Yes. Especially those with women in teams--such as firefighters. I have always been aware of the humiliation men feel when they are not in the ALPHA position in their tribe. I have never seen pictures of abused men, however I have heard in the course of living in a neighborhood. “Men don’t cry.”
- “Yes. It’s more about how hard their jobs are and men can face violence as women do.”

- “More issues were brought up about men than I previously considered—dangerous jobs, esp.”

Women expressed sympathetic comments for men:

- “More sympathetic.”
- “Much more empathetic/sympathetic towards men.”
- “Definitely more sympathetic, opening my eyes to different layers.”
- “Men’s lives do seem stressful and they have less flexibility to live the life they want or wish for.”
- “Especially the abuse of men and they live shorter. I think they have pressure and have few opportunities to express and to search for help. Compare to women, they don’t know how to protect themselves.”
- “I could think deeper about the hardship the men face everyday. They don’t talk too much about that. This presentation was very good. I think maybe I was thinking very slightly about some of the hardship of the men.”
- “I have always been aware of the humiliation men feel when they are not in the ALPHA position in their tribe. I have never seen pictures of abused men, however I have heard in the course of living in a neighborhood. ‘Men don’t cry.’”
- “I know we women have our issues but seeing the gender gap in church communities, I want to be more conscious of how we godly women can help empower godly men that these godly men may then impact, influence the overall male population.” “Men need also good places to talk and solve their problems.”

One commented on the wage gap:

- “Yes, wage gap difference is less insidious than previously believed. Availability of jobs and risks taken are big contributor.”

Women were asked, “Is there anything you might think, say, or do differently as a result of this presentation?” Many women reflected insights they had gained that put men in a new perspective. A number specifically reflected balanced awareness or compassion in their comments:

- “Yes, hopefully see the hardships on both sides. We both have benefits and both face hardships.”
- “Different work areas that both men and women contribute toward are so valuable. The roles of both men and women are valuable. I could appreciate men’s contribution through their work more as well from the presentation.”
- “It is difficult to be either gender, yet in very different ways.”
- “More compassion toward both sexes.”
- “I also find the language and attitude of growing in compassion and gratitude for both genders helpful and meaningful.”
- “I will not make assumptions—but ask ‘how difficult is this job, task, relationship, etc., for you?’”

Some expressed compassion, support, or gratitude specifically for men:

- “I have more information to back up my compassion for men.”
- “I will be more grateful for our men and what they do.”
- “I will have a less ‘reactive’ response to the other gender and will show more gratitude, sympathy, and compassion for all hardships and contributions.”
- “Yes, stand up for men more.”
- “Thank men/organizations such as police, fire, Verizon, refuse, national grid worker—find a way to more formally show appreciation.”
- “I might give more gratitude to men in many ways that they also dedicated their lives to places that they are more fit than women. Pray more for those high dangerous jobs.”

Some resolved to notice the “invisible” people around them, those who serve but are not usually noticed:

- “I will try to notice the ‘invisibles’ around me—be they men or women—and acknowledge them, both directly, and to myself.”
- “‘See’ people—very convicted there are a lot of invisible people and recognize them and thank them.”

Some commented on physical hardships:

- “I found that overweight and obesity are hardship in America.”
- “The bald and heightism issue of men was a lightbulb. I forget men also have appearance complexities. Lookism feels more of a woman issue but I’m reminded it’s not.”
- “Yes, men’s illness awareness.”

Some wanted to talk with a husband or boyfriend about the presentation:

- “I want to engage in more conversation on this issue, especially with men. I’ll probably talk about this with my boyfriend.”
- “To take care my husband and tell him these information, hope he concerns deeply about brothers in Church. I really think and hope more people will know God through Jesus because he makes us together.”

One had a new perspective on “gender gap”:

- “In discussing gender gap my opinion will no longer be biased.”

Women were asked, “Do you have any other comments you would like to make after the presentation?”

- Fifteen women either said “thank you” or made a positive comment.
- One participant’s comment was particularly encouraging: “Thank you for presenting and doing all of this research in areas I would have never known. It is an important work to bridge the gap and to encourage compassion, unity, appreciation. I think it is helpful to know for everyone—single, married, and in

families to promote understanding, appreciation, and compassion.”

- Another speculated that men have the hardships they do because men are not communal the way women are.

Some wanted this material available more widely:

- “I hope many people can take advantage of this.”
- “Wish this type of sensitivity training would be done at church or even our public schools (at H.S. or college levels).”

Some raised questions or made helpful critiques which will be valuable for the future:

- “It’s hard to have ‘balanced’ compassion toward both men and women when history and present society have been anything but balanced. More acknowledgment of those realities would increase your presentation’s credibility. Appreciate your heart for this.”
- “I was unprepared for what I consider the ‘major’ hardships to be overlooked! It took me a few minutes into the presentation to settle into the overlooked hardships and even then I found it jarring to have the major issues only briefly acknowledged. I’m not sure how much we can address the ‘overlooked’ hardships without addressing the major ones. Many of these issues all seem intertwined and the ‘choices’ that women/or men could make may be limited by other societal factors that may have gender causes--women (who are single w/children) can’t just choose to work more hours/other shifts, etc.”
- “I still think it could have been more inclusive but the presentation did what it was supposed to, I think.”
- “What about race gender gaps?”

Comments by Men

Men were asked, “Have any of your ideas an attitudes toward women changed as a result of this presentation?”

- Two men said, “Not specifically,” or “No.”

Men expressed gratitude and/or compassion for women:

- “Women are doing many unpaid but essential works for their families and the society. We owe them a huge gratitude.”
- “More compassion and gratitude to women.”
- “My ideas concerning women were that they were driving too hard, now I see that the leaps they have taken toward equality are laudable. I know now there are significant and unique struggles faced by women on whom I should have compassion.”

Some men’s ideas on women’s oppression changed:

- “Yes. I’ve always had the impression that women are more oppressed, but I understand this more.”

Some became aware of specific hardships of women and expressed increased sympathy:

- “There are areas of hardship I had not considered prior, and will be aware of henceforth.”
- “I was not aware of maternal mortality rate. I was not aware of several of the gender gaps.”
- “Absolutely. For example, thinking about women being widowed typically longer than men.”
- “I need to be more sensitive to women’s hardships and understanding the difficulties of bearing and having children.”
- “It has broadened my understanding of women’s struggle.”
- “Women face even more than I was aware of. It’s stunning.”

Some mentioned the pay gap:

- “I have a better understanding of the pay gap and what women can do about it.”
- “It was interesting to learn that the gender wage gap may not be as advertised. Women seem less victimized to me in the world of work as a result.”

One reflected a new cross-cultural perspective:

- “Yes. I usually thought and compared the hardships of women and men in America vs. third world countries. Now I am more focused on women vs. men, not on their nationality.”

Men were asked, “Have any of your ideas and attitudes toward men changed as a result of this presentation?”

Men remarked on increased appreciation or a different perspective on hardships their own sex experiences:

- “Be more aware of the hardships men are facing. It’s mind boggling.”
- “It opened my eyes to what many men go through.”
- “Yes, there are much more hardships men face and it almost looks equal.”
- “Yes, there were many categories of male hardship that I hadn’t considered.”
- “Yes. I had no idea about all the hardships men faced.”
- “Yes. I never thought about baldness, suicide ratio, or dangerous jobs men do, as concerns for men.”
- “More appreciation to men at (work) hard jobs.”
- “I guess I had never seen the man’s role in our society as ‘hardships.’ Now perhaps I will be able to better explore the disadvantages men have and be able to minister better to men who suffer.”
- “Yes. Motivating men to take ‘safer’ or public sector jobs for the sake of well being.”
- “As a man I found myself lacking sympathy for other men in light of privilege in society; I will strive to be more empathetic.”
- “Yes, I have a better means of articulating some of the hardships that contribute to stereotypically male behavior.”

- “I now understand men might be misrepresented when it comes to abuse in marriage or male/female relationships.”
- “Yes, I have always thought of the earlier average age of male death as a fact of life. Now I understand it as an unfortunate result partially of lack of attention to men’s health.”
- One man answered, “No.” Another answered, “I found this unconvincing. Nearly every male hardship presented is a result of male foolishness.”

Men were asked, “Is there anything you might think, say, or do differently as a result of this presentation?”

Many men resolved to express more gratitude and understanding:

- “Greet the men who are doing hard and dangerous jobs. Thank them. Greet and thank the women who are doing crucial but unpaid jobs.”
- “To see and appreciate men and women also work in service industry. Not to write off men or women who look like they’re having a bad day because they may be struggling with something that I don’t understand.”
- “Remember that each person as an individual may be undergoing significant hardships.”
- “Men and women all go through much difficult hardships. We as men or women must respect and try to understand each other more.”
- “I will invest greater time and energy into foster(ing) a greater awareness of these issues.”
- “Put out snacks/drinks for garbage collectors? Have more compassion for men/women experiencing various life situations.”
- “Be more gratitude oriented to the ‘invisible’ workers. Be aware of all the potential hardships that could be plaguing either a man or woman.”
- “Be more grateful to men and women. Be more supportful to working moms. Promote dialogues between sisters and brothers in church.”
- “I need to pray more and ask God to help me be more aware of other’s needs and to show more compassion.”
- “My primary objective in ministry is to see men and women appreciate each other’s contributions to the church and to society. As Christians we should applaud where others are doing well, and not operate in hostility created by envy.”
- “I will think about truck drivers, farmers, construction workers, fishermen, etc., differently, appreciating their efforts and choice to serve in sectors that promote the common good.”

Two men expressed contrary ideas:

- “No. I learned more facts, but was presented with no reason as to why this is important.”
- “Not take ‘male hardship’ so seriously? Acknowledge male oppression of women as the cause of many female hardships.”

Men were asked, “Do you have any other comments you would like to make after the presentation?”

- Nine said “Thank you” or “Good presentation,” or something positive to that effect. Three left the question blank.
- A particularly encouraging comment was the following: “It’s eye opening. I was also deeply moved by Robin’s sincerity, kindness, and fairness. The example of how she showed her gratification toward both men and women moved me a lot. Thank you so much!”
- “I became more appreciative to women but as equally appreciative and compassionate to all the men out there. Men often time seemed to be taken as granted.”
- “The overwhelming graphics was a lot at times and I wanted to dive more into it.”
- “The wage gap explanation was super helpful.”

Some had specific suggestions or critiques:

- “Make this presentation available to church congregations.” Another, “Get the slides and show them to my wife.”
- “Focus on a narrower dataset (e.g. suicide), and go into more depth in regards to why this is an important issue in American society today”
- “It almost made me more weary of feminist movement. I think the presentation was more geared towards making women understand men more? Maybe more validation and presenting struggle of women?”
- Asking women to have sympathy for male hardship has similarities to asking black slaves to have sympathy for white plantation owners. It seems perhaps irresponsible.
- “Domestic violence is not a 50/50 divide as certain slides suggested.”

APPENDIX P: MEN AS VICTIMS OF DOMESTIC ABUSE

The following article was written for the February 2019 issue of ΑΣΤΗΡ της ΑΝΑΤΟΛΗΣ (*Star of the East*), the church magazine of Ελληνική Ευαγγελική Εκκλησία, the Greek Evangelical Church, at the request of Meletis Meletiadiis, (MDiv, GCTS), pastor of the Greek Evangelical Church in Volos, Greece, and editor of the denominational magazine. The entire issue was devoted to domestic violence.

MEN ARE VICTIMS OF DOMESTIC ABUSE, TOO

Robin Edgell Davis

In media reports, policies, and programs addressing domestic violence, the woman is the assumed victim and the man is the assumed abuser. It is a good that communities provide telephone helplines and shelters to aid women in need. But what about men? Are men also victims of domestic violence? Is it possible that women can also be the violent ones and men their victims, the hidden victims, the untold story? As unlikely as it may seem, men are victims of domestic violence, too.

“Impossible,” one might say. “Men are bigger and stronger. How can she hurt him?” Or “He must have had it coming. It serves him right.” or “He must have threatened or abused her. She must have acted in self-defense.” A woman who is the victim of her husband or partner’s violence is treated with sympathy and support, and this is good. A man who is the victim of a woman’s violence is treated with disbelief, scorn, or is the subject of a joke. One might wonder, “What kind of man lets himself be attacked by a woman?” The purpose of this article is to show that “violence against women” is not the way to frame this problem. In domestic violence both men and women can be victims; both men and women can be abusers. Who are those victims who may be sitting unknown in the church, right under the pastor’s eye? What does social science research say about who are the perpetrators and victims of domestic violence?

Since the mid-1970s research on domestic violence, both in the U.S. and elsewhere, has emerged showing that both men and women are victims. Research repeatedly shows symmetry—men abuse women; women abuse men; and women and men abuse one another. Some women are seriously battered or killed by their male partners; some men are seriously battered or killed by their female partners. Some men and women batter one another.

What is the evidence for this controversial claim? While one must be careful about generalizing from one country to another, studies in the U.S. reveal that women are as violent toward their husbands or male partners as men are toward women. Data from a US national survey show that in 2015, during the previous twelve months, the incidence of severe physical violence by an intimate partner was as follows: 2,219,000 men as

victims; 2,295,000 women as victims.²¹³ Groups advocating attention for female victims of domestic violence quote statistics on how often a woman is a victim, yet will have a blanket of silence over the parallel statistics that show that men, too, are victims. Is it any surprise that many people react with disbelief if they are told that women, too, inflict abuse on men?

What other evidence is there? An American scholar, Dr. Martin S. Fiebert, has for decades collected a bibliography of peer-reviewed studies of women as perpetrators of abuse against men. His bibliography includes 343 scholarly investigations “examining assaults by women on their spouses or male partners.” He summarizes the studies simply, “that women are as physically aggressive as men (or more) in their relationships with their spouses or opposite-sex partners.” This is not a small group; “the aggregate sample size in the reviewed studies exceeds 440,850 people.”²¹⁴ Women initiate violence against men as often or more than men initiate violence against women. Research showing the mutuality of abuse includes studies done in many countries: Australia, Canada, New Zealand, Botswana, Korea, Poland, Italy, Russia, and some European countries. Studies in the U.S. cut across many demographic groups. Serious injuries and fatalities can result for men as well as for women. Future research will show whether men and women in Greece show similar patterns as other countries, but a recent study revealed that men, too, are victims of domestic violence. An emergency room in an Athens hospital found that there were more male than female victims of abuse.²¹⁵ Evidence strongly suggests that domestic violence should be framed not only as a women’s problem, but more accurately as a human problem.

Why does one just see and hear statistics about abused women? What is the source of this data on men and women abusing one another? How can there be such widely different opinions on abuse? Data can be gathered in several ways. One is archival data. But conclusions about the perpetrators of domestic violence can be misleading if based on archival data alone. Archival data consists of the records that organizations and government agencies gather in the course of their operations. Archival data on domestic violence includes records from police, emergency rooms, courts, and women’s shelters.

²¹³ “National Intimate Partner and Sexual Violence Survey: 2015 Data Brief–Updated Release,” Centers for Disease Control and Prevention, November 2018, <https://www.cdc.gov/violenceprevention/pdf/2015data-brief508.pdf>, 20, 22.

²¹⁴ Martin Fiebert, “References Examining Assaults by Women on their Spouses or Male Partners: An Annotated Bibliography,” *Sexuality and Culture*, 2013, 17(2), doi10.1007/s12119-013-9194-1. Free access here: www.csulb.edu/~mfiebert/assaults_bib343_201307.doc.

²¹⁵ M. Kontos, et al. “Physical Abuse in the Era of Financial Crisis in Greece,” *Annals of Translational Medicine* vol. 5,7 (2017): 155. PMC5401683. This writer emailed study researcher D. Moris asking “whether the men were victims of domestic violence at the hands of women, and the women victims of domestic violence at the hands of men. Was that the case? Or were some of the men victims of violence at the hands of other men in their households?” His reply was, “They were both. There was a trend in domestic violence towards men and especially NATIVE men and towards women non greek.” To make sure communication was clear, this writer then emailed, “Do you mean that ‘the trend in domestic violence towards men’ means more men were victims of domestic violence? And more non-Greek women were victims?” His prompt reply was “Yes.”

Data from a women's shelter would let one know how many women in one's community are using the service of the shelter but would not be reliable for determining who are the perpetrators and victims of domestic abuse. Only data on women would be included and it would leave out the other half of the population. Hospital records would only show those who had sought medical aid and who had been willing to admit that their injuries came from abuse and not from an accident. There would be many reasons why a man or a woman might not want to tell the whole story. Survey data, on the other hand, if carefully done, can ask anonymous, confidential questions of both the man and the woman about assaulting and being assaulted, and collect more accurate data.

So how can one do a valid survey on partner violence? How can one get at the truth of who is assaulting whom? A widely used survey instrument for violence research is the revised Conflicts Tactics Scale,²¹⁶ which has been shown to be cross-culturally reliable and valid. The Conflicts Tactics Scale asks both members of a couple, the man and the woman, dozens of paired questions getting at how they deal with conflict. Some questions ask about force and violence: "I pushed, shoved, or slapped my partner"; "My partner pushed, shoved, or slapped me." "I punched or kicked or beat-up my partner." "My partner punched or kicked or beat-me-up." The man and the woman answer independently on an eight-point scale indicating how often, if ever, he or she engages in such behavior. There are built-in checks for the researcher to correlate their separate reports of abuse in their relationship: how similar is her answer for how often she kicked him to what he answers about how often she kicked him, and so on. Unlike archival data discussed above, survey data and peer-reviewed studies provide a more reliable measure of who is abusing whom, how hard, and how often. Many of the studies in Martin Fiebert's bibliography (footnote 2) use the Conflicts Tactics Scale. The studies are testing different groups but using the same measuring tool. This writer read summaries of study after study in the bibliography and was stunned to see that these results were replicated with group after group: women use mild or severe assault against men as often or even more often than men do against women. But to what extent is this the case in Greece? Maybe it is only Greek men and not women who initiate domestic violence.

One research study which sheds some light on partner abuse in Greece is a large study of dating students in thirty-two countries, including Greek students.²¹⁷ The author, Murray Straus, used the Conflicts Tactics Scale to measure "minor" assault: pushed or shoved, grabbed, slapped, threw something at partner, and twisted arm or hair. The items

²¹⁶ Murray A. Straus and Emily M. Douglas, "A Short Form of the Revised Conflict Tactics Scales, and Typologies for Severity and Mutuality," *Violence and Victims*, Volume 19, Number 5, October 2004. Free access: <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.260.1114&rep=rep1&type=pdf>. Straus, who taught for years at the University of New Hampshire in the U.S., developed the original Conflict Tactics Scale in 1979 and subsequently revised it. While not without its critics, the CTS in various versions has been used in hundreds of peer-reviewed studies.

²¹⁷ Murray A. Straus, "Author's personal copy: Dominance and Symmetry in Partner Violence by Male and Female University Students in 32 Nations," (2007), <https://www.semanticscholar.org/paper/Author-'-s-personal-copy-Dominance-and-symmetry-in-Straus/44171aa36dd89a40b9ff57a2760477ceae4ff523>. Median age of the students was 22.3; Straus notes that younger ages are associated with higher rates of violent crime. 71 percent were female.

in the “severe” assault scale include punched or hit a partner, kicked, choked, slammed against a wall, beat up, burned or scalded, and used a knife or gun on partner.²¹⁸ Straus summarizes the results: “The study investigated the widely held beliefs that physical violence against partners (PV) in marital, cohabiting, and dating relationships is almost entirely perpetrated by men, and that the major risk factor for PV is male dominance in the relationship. The empirical data on these issues were provided by 13,601 university students in 32 nations who participated in the International Dating Violence Study. The results . . . show that almost one-third of the female as well as male students physically assaulted a dating partner in the previous 12 months, and that the most frequent pattern was bidirectional, i.e., both were violent, followed by ‘female-only’ violence. Violence by only the male partner was the least frequent pattern according to both male and female participants. . . . (D)ominance by either the male or the female partner is associated with an increased probability of violence.”²¹⁹

Furthermore, Straus found that “when both partners are violent, more women than men tend to engage in violence that is more severe than that of their partner.” While the population surveyed were students, Straus suggests that the results are similar to those found in studies on general populations. Dominance was also measured. The results led Straus, as others have, to challenge the “patriarchal system” model, that male dominance is the cause of partner violence. Dominance by either partner, the man or the woman, can be a cause of partner violence, but only one of many causes.

Why is it important to acknowledge that women, too, can be violent? Treating the illness requires proper diagnosis of the condition. But most treatments and efforts at prevention have not diagnosed the problem correctly; they are founded on a false assumption, that partner violence is primarily committed by men. In every national setting in Straus’s study, the largest category was “both violent”; there was no country where male-only assault was the largest category. Of the Greek students who participated in the study, 28.5 percent of them reported some attack, mild or severe, on a dating partner in the previous twelve months. Of those who reported any assault, 58.5 percent of them reported mutual abuse; 26.2 percent reported male-only assault; and 16.2 percent reported female-only assault. Those reporting severe physical violence in the past year were a smaller group, 14.8 percent of the Greek dating couples; 58 percent of that group reported mutual severe violence; 24.3 percent male-only violence; 17 percent female-only violence. The Greek male students had a higher percentage of male-only physical violence than the other thirty-one countries, but the category “both violent” was over twice as large as male-only violence. Further research studies would allow one to generalize beyond the small student sample to get a broader picture of Greek partner violence. Straus’s findings show that for this multi-nation sample of students, “regardless

²¹⁸ Straus, “Dominance and Symmetry in Partner Violence,” 257.

²¹⁹ Straus, “Dominance and Symmetry in Partner Violence,” 252.

of whether the data were reported by male or female respondents, in over two thirds of the cases, both partners were violent.”²²⁰

The category “female-only violence” means that there are men who are not fighting back who are victims of women’s abuse. Calling attention to men as victims of women’s violence is not intended to take away sympathy from women who are victims of “male-only” violence. A more accurate diagnosis of the problem will lead to a more effective response: targeting violence by women and girls as well as violence by men and boys. Such changes, Straus concludes, “rather than weakening efforts to protect women, will enhance the protection of women because violence by women is a major factor contributing to the victimization of women. When women are violent, they are the partners most likely to be injured. Therefore, efforts to end partner violence by women will contribute to protecting women.”²²¹ In a Christian context, effective pastoral care in local churches will be more effective when it is recognized that both men and women can be perpetrators of domestic abuse; both men and women can be suffering victims. In the Body of Christ, may the members have the same care for one another (1 Cor 12:25).

²²⁰ Straus, “Dominance and Symmetry in Partner Violence,” 260.

²²¹ Straus, “Dominance and Symmetry in Partner Violence,” 272.

APPENDIX Q: PRAY MEN NEVER TAKE A DAY OFF

Janet Bloomfield's article, "Pray Men Never Take a Day Off," celebrates the hidden work of men—the "invisible" jobs that become acutely visible if no one does them.²²² Men, historically have had privileges, she says, because "they make our life possible"; women historically have had the privileges they do "because they create life." Bloomfield's piece is worth quoting at length for the vivid picture she paints of the countless unseen and unsung roles men play in keeping our culture going. Many men in local churches work in some of these lesser-recognized, lesser-understood, lesser-status fields. An article could be written singing the praises of unseen, unsung women.

First up, the entire power grid is down. 100 percent of power plant operators, distributors, and dispatchers are men. Now, it is possible that there are a few women working in these occupations, but however many there are, they do not make up even 1 percent of the total workforce, so statistically, 100 percent of the workforce is male.

91 percent of the nation's electrical engineers are men, and if they don't show up for work, there is no one to monitor and manage the nation's electrical supplies. Assuming some automation (designed by men, naturally) kicks in for the day, we had all better pray there are no problems. 97.6 percent of electrical power line installers and maintenance workers are men.

Lights out, ladies and gentlemen.

Don't bother turning on your taps, either. Or flushing your toilets. 95.5 percent of water and liquid waste treatment plant and system operators are men.

Think you might be able to get out-of-town for the one day the men don't show up? Think again. Planes are out.

95.9 percent of aircraft pilots and flight engineers are men. If you happen to find a plane with a female pilot, don't get too excited. 98.4 percent of aircraft mechanics and service technicians are men. You can, however, be assured of your comfort as you sit on a pilotless aircraft that has no mechanic for pre-flight clearance, because 77.6 percent of flight attendants are female.

Should you be lucky enough to find a female pilot and a female technician to clear you for take-off, you still have some praying to do. Statistically, 0 percent of air traffic controllers and airfield operations specialists are women. . . .

²²² Janet Bloomfield, "Pray Men Never Take a Day Off," *A Voice for Men*, September 13, 2013, accessed June 2, 2017, <https://www.avoicemen.com/men/judgybitch-pray-men-never-take-a-day-off>. Bloomfield cites "Labor Force Statistics from the Current Population Survey" of the Bureau of Labor Statistics (<http://www.bls.gov/cps/cpsaat11.htm>) as her source for her statistics in this piece. While the male/female percentages may have changed somewhat, Bloomfield's basic point is no doubt still true, that it is men who make much of our day-to-day life possible. Bloomfield's piece was referenced by Janice Fiamengo, "International Men's Day 2015," *The Fiamengo File Episode 15*. Studio Brulé. https://www.youtube.com/watch?v=RiNHwDQt_rI&t=29s, accessed January 15, 2019.

Trains, of course, are also out. 100 percent of locomotive engineers and operators are men, as are 100 percent of the workers who operate railroad brakes, signals and switches. 94.4 percent of railway yardmasters are men, but if you chance upon a female yardmaster, it won't help you much. She can't operate the trains.

You might have better luck with bus drivers, almost half of whom are women. But the streets are likely to be chaos. And there won't be anyone on hand to help you navigate that.

87.4 percent of police and sheriff's patrol officers are men. 96.6 percent of firefighters are men. 68.8 percent of Emergency Medical Technicians and Paramedics are men, so if . . . you get hurt, there's a small chance you might make it to a hospital.

I hope you don't get too badly hurt, though. 65.7 percent of all surgeons are men.

Maybe you should just work from home? In the dark, mind you. With no running water. Uh-oh. Looks like that might be a problem, too.

For all computer and mathematical occupations combined, 74.4 percent of the workforce is male. Computer network architects, who design and implement all our computer based communications systems are 91.9 percent men. And 94.2 percent of radio and telecommunications equipment installers and repair technicians are men. . . .

Hope it doesn't get too hot, or too cold the day men don't show up for work. Even if you had power, which you don't, you would be hard-pressed to get anyone in to take a look at your wonky air conditioner or furnace. 98.4 percent of heating, air-conditioning and refrigeration mechanics and installers are men.

Oh well. Guess you'll have to mosey on down to the local café, which has no power either, but what's logic and consequence anyways? Be careful when you step over all that accumulating garbage! Remember that most EMTs are men, and they've taken the day off. Don't want to get hurt now. Most garbage collectors are men, too—93.4 percent, to be exact.

You'll need to stop at the ATM first, for a little cash injection. Oops. Don't bother.

The machine hasn't been filled with money today. 81.5 percent of security guards and gaming surveillance officers are men. It's unlikely the banks would be functioning anyway, with no men at work. 72.1 percent of all securities, commodities and financial services sales agents are men. 72.6 percent of the nation's CEOs would be taking the day off, along with 70.9 percent of all the general and operations managers.

Don't count on getting a weather report today. Statistically, 0 percent of the nation's atmospheric and space scientists are women.

Actually, don't plan on acquiring pretty much anything today. The workers in the entire production, transportation and material moving occupations are 78.2 percent men. Not only will no goods be moving on the day men go on strike, they won't be made, period. 82.4 percent of all the industrial production managers are men.

Nothing will be built or extracted from the earth in terms of raw materials. 97.5 percent of that workforce is male.

Nothing will be installed, maintained or repaired. 96.8 percent of that workforce is male.

If men took a collective day off, we would instantly be without power, without the means to communicate, without protection, without water, without trucks bringing us the food and products we take for granted, because men are the ones who provide all those things.

Bloomfield asks, “Where in our culture do we EVER see that acknowledged?” and concludes that we do not need to be equal, but “What we can be is grateful.”

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VITA

Robin Edgell Davis was born in New York City, November 14, 1948, the daughter of Robert Louis Edgell and Kathleen Wattles Edgell. Her childhood was spent in Riverside, Connecticut, and Duluth, Minnesota, the oldest of five children. Faith in Jesus Christ came alive for her during her freshman year at Wellesley College through the friendship of Christian students. Eager in her new faith, she double majored in Biblical History and English. After graduation from Wellesley in 1970, Robin attended Gordon-Conwell Theological Seminary, graduating in 1972 with a Master of Theological Studies degree. While a student at GCTS she met her husband, Jack (John Jefferson Davis), then a fellow student. After their marriage in 1972, Jack pursued his PhD in theology at Duke University. Jack was invited to join the GCTS faculty in 1975 to teach theology. Jack and Robin have been associated with GCTS since then.

Robin and Jack live in Hamilton, Massachusetts. For many years she devoted her time and energy to raising and homeschooling their five children: Nathaniel, Elizabeth (now Tobin), Alexis (now Iaconis), Hilary, and Elliot. Over the years she continued her biblical and theological studies, equipping her with the equivalent of a Master of Divinity, enabling her to join the Doctor of Ministry program. Her DMin studies began in 2015, with anticipated graduation May 2019. Robin has been involved in volunteer church ministry over the years at First Presbyterian Church in Ipswich and Christ Church of Hamilton and Wenham (Episcopal). She hopes her thesis-project research will benefit men and women in the church, both clergy and laypeople.